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The UNITARIAN

Volume XI. JUNE, 1896 Number 6

THE BOLDNESS OF CHRISTIAN ASPIRATION.

BY REV. CHARLES GRAVES OF HUMBOLDT, IA.

"I shall be satisfied, when I awake, with thy likeness."—PSALM xvii. 15.

The religion of the Brahmans, the merits of which are so greatly exaggerated in these days by those calling themselves Theosophists, awakened aspiration in the believers. But the highest aspiration that ever touched them was the desire to lose all sense of self, all consciousness of whatever kind, and be absorbed, swallowed up, in the Infinite, or, as they called it, Nirvana. There may be and doubtless is a ground principle common to all religions.

That which stirs the human heart to reverence for and contemplation of a life and personality which is felt to be above is the working of some universal truth; and, if its promptings and revealings are *faithfully* followed wherever and whenever they come, mankind will be led to the glorious summits of character which have been created to be the eternal honor of saints.

The men of learning who have tried to read both backward and forward the history of the worlds of man and matter have uncovered this wonderful and impressive truth,—that old orders and creations have fallen to decay when they had given birth to a better form and life, and by their devotion to the part it was ordained they should play had made it possible for the new and better to carry on the plan to higher and fuller issues. This we now know has been the order by which our own bodies have been made as wonderful and glorious as they are. And by the laws that have fashioned and reared this wonderful structure of bone, nerve, and muscle, by these also has the religious and moral life of man unfolded itself. So religious and moral systems fall to decay, not because they are evil, and lacking in all good influence, but because they have reached the limit of their power. It is testimony to the great love of God that systems should die; for, were they to remain, they would but cumber the ground, and smother and choke the new and worthier plants.

It becomes us, therefore, to understand ourselves when we talk as if to level all religious faiths. While we search for the marks of resemblance, we must not fail to fully appreciate the points of difference. And I want us to notice a difference that sparkles in our text, showing where the Jewish religion vitally transcends all the religions of that time. And it is this vital spark that was fanned to the flame of the Christ faith, and is burning brighter and brighter as man awakes to a living consciousness of himself, and rises and works to the full measure of his opportunity and might. When we turn our minds to the people and their faith, we find in the Old Testament scriptures the grand lights are hidden because we chiefly notice their sins and shortcomings. We watch them at battle and sacrifice, and with unfairness to them and to ourselves we shake our heads, and lament at the crudeness of their worship. But, if we rated ourselves and our friends by failings and follies, how poor and

low must be the estimate! We should always be ready and anxious to discover the highest faith and holiest deeds in each and all, for only by these can we realize the worth and purpose of life. When we look into the writings held so sacred by the Jewish people with the desire to find the best, we shall be rewarded beyond measure, we shall stand amazed at the wonderful words that brighten those pages, and be at a loss to account for the deep spiritual insight of the prophets and singers. Bold and daring are many of the utterances, but a boldness and daring springing from a mighty faith in man and God. The yearnings of the prophets are sometimes unspeakable; and, as they strive and struggle to utter and realize them, they seem as if to break down the walls which in their laws and formal faith separate earth and heaven. In their hope to redeem themselves from corruption and infidelity they storm the gates of paradise, and fight for almost equality with God.

It is not that I may extol the Jewish faith that I ask your patience this morning, but to consider with me the bold aspiration expressed in the words I have chosen as a text and its profound significance to us to this day.

"I shall be satisfied, when I awake, with thy likeness." Some scholars make it read, "Let me be satisfied, when I awake, with thy form." But either way the sense cannot be mistaken. If we were to express with emphasis what was in the singer's mind, we should say, "I shall *not* be satisfied until I awake in thy likeness, until I attain thy form." How daring, how bold, what far-reaching discontent, to declare that he will neither rest nor be satisfied till he shall shine with the splendor of the holiness of God! The Brahman sought only to be absorbed, but the Psalmist will not seek nor be content with anything less than likeness with God. Was it thirst for personal distinction or a longing for national glory that prompted this attitude? Was it a bit of selfishness and vanity or an involuntary cry of the soul?

The people of Israel were indeed storm-tossed with eager watching for the Messiah to free them from bondage, and give them supremacy among the nations of the earth. They were at war among themselves politically and religiously.

As a nation, the Israelites were proud and arrogant, treating the heathen, as they called all who belonged to other tribes and lands, with contempt, and in times of prosperity exulting in the belief that they were the favorites of Jehovah. But, although they were swayed by selfish impulses and made bold by a mistaken faith, their bravest and noblest men struck a deeper and truly spiritual chord. The sweetest and most thrilling songs, the mightiest and holiest prophecies, came from their hearts, warmed with the fire of God's purity and perfection. Immortal words, utterances that resound to-day with promise and command, sprang into being from the souls of men who had caught a glimpse of the power and destiny of man. Though materialism corrupted the people, and national vanity marred their religion, we must admit that the Psalmist had broken the bonds of prejudice and soared to the highest heaven. What a discontent it reveals!—a discontent that means progress that will not suffer the human soul to rest in slavery, the dupe of passion, sin, and sense, that makes it impossible for us to live unless we are growing better; a discontent that compels us to become God-like, that chides and rebukes each moment spent in idleness and indifference. They had often been taught to put their faith in vain oblations and sacrificial feasts, that it would be well with them in the end if they would be faithful to the forms of their religion. But a religion that grew out of the lives of people that voiced so bold and heaven-encompassing sentiments as "I shall be satisfied, when I awake, in thy likeness," must prove fatal to every human limitation, be it color, language, race, or creed, and soar away with the human soul to the blest and eternal abode of the God of Righteousness.

Whatever may be our faith concerning revelation, whether or no we cast aside all belief in suspiration, this fact remains untouched,—that the Psalmist found no warrant in history for making so bold a flight. Time and again had he been taught to stand in awe of God. The religious services had abounded in recitations of the terribleness of Jehovah; and the temple singers had repeatedly sung, "God is greatly to be feared." Yet, for all that inheritance and education insisted upon the awful su-

premacy, he dared to break from it all, and aspire to likeness in form with Jehovah.

Could we ask the Psalmist why he dared to be so bold, why he was not content to live on in blind submission to imperial will, why he did not plead for the favor to be admitted even to the outer courts of heaven, he would tell us that the aspiration came unbidden to his lips, and, so far from being proudly bold, he was but singing the song of human duty and destiny.

It was these glimpses of the hilltops of spiritual character, seen by the Hebrew leaders, that gave the Hebrew faith its peculiar power and place in the world. Out of these purest touches came the Christian faith. And this bold aspiration is one of its chief characteristics. It is not a wish to be absorbed, to lose all personality and individual consciousness in God, but a determined struggle with all the forces of sin and darkness to win a character like, in fashion and glory, to the character of God.

I know that those who cling to the belief in the kingship, and not the fatherhood, of God, may feel there is some irreverence in this aspiration. But there can be no irreverence where sincerity is ruling; and, if ever sincerity and inspiration prompted and fashioned an utterance, it prompted and fashioned that of which we are speaking.

Who can refrain from regarding it as bold, and who can lisp it without being thrilled with a sublime endeavor? Oh, what a challenge it was to the people of Israel then, and how deep and holy a command it is to us here and now! It flashed upon the world an unheeded brightness. Few caught the meaning of its radiance, and midst cruel opposition proclaimed the high purpose of life; and since then the world has never lacked men and women who have read the message into their lives, thus keeping the feet of mankind upon the straight and upward way, though a host of forces have sought to defeat the effort.

This aspiration was needed. Had it delayed its coming, human degeneration would have gone on with increased rapidity; and man's condition then is not to be imagined. Man could not, in any true sense, be a child of God, and be forever hemmed in by passion, social customs, and the limits of reason. If he is to work out a destiny superior to the end of the brute world, if he is created with purer instincts and higher aims than his *physical* ancestors, then must the bounds of life be extended, and the model of what he can and must be be sought for beyond the realm of present humanity. It is not a desire to enthrone things in the realm of the supernatural, but because man's progress is into unexplored regions, and because he is ever moving beyond the attainments of the moment. We do not live in a whirlpool, nor does life march us round in a circle; for we are pressing forward to a goal hinted at in history but shining far ahead and above us. Thus the aspiration that seeks nothing less than likeness to God is an unavoidable necessity, when we realize the stuff of which we are made. It stands before us, not as the yearning of a mystic nor the wild song of a religious fanatic, but as the eternal truth, woven in the very texture of the human soul.

The first words of the favorite prayer of Christ, "Our Father," are touched and filled with the same aspiration; and the Founder of our faith never ceased to live out this bold and lofty aspiration.

I have called this the Boldness of Christian Aspiration. Perhaps some of you think it might more truly be called Hebrew aspiration; but the Christian world has magnified and emphasized it continually, and never with more firmness than to-day.

Let us not lose sight of the bold, daring purpose it involves. We are accustomed to speak of the daring deeds of warriors, reformers, and also of the heroes in common dress; but we seldom, if ever, think of applying this term to religious aims and endeavor. Yet the most daring deed in the annals of the world is not to be compared with this determination of the soul to be satisfied with nothing less than likeness to God. It makes man an aggressive creature. Refusing to be bound by the limits of sense, he knocks at the door of heaven. He treads with proud disdain upon the bribes of the tempter; and, gathering every good deed and holy influence unto himself, he makes ready to assault the inward and more stubborn foes of his life. His sword is his confidence in the ultimate triumph of truth and right, and his shield is a firm belief in the divinity of human life. God to him is a father, and this is our evidence that he is

destined to be like him. So, like a loving child, faithful to his own inheritance, he seeks to emancipate himself from every imperfection, does not and cannot be satisfied till he shall awake in the Father's true likeness. Surely, this determination is exceedingly bold. To long and thirst to be as holy as the holiest, as perfect as God, is the loftiest aim within the possibilities of human conception. To dare the power of the soul to bear itself upward through the infinite deeps of life, till it shall find and dwell within the brightness and bounty of its source, is daring and boldness that cannot be measured. Say you it is over-confidence? I will rather believe it unconditional obedience to the eternal and true powers of the soul. It springs from a keen recognition of the filial bonds that unite us each to each, and all to God. It unveils the purpose of our life, and reveals the fearful yet blessed fact that we are moral and spiritual beings; and, as such, our *chief* concern is in seeing to it that we build a beautiful and perfect character.

It is this that fills this aspiration with meaning. Yea, it is the inward activity of the moral and spiritual life that gave birth to this yearning that urges us on and on, filling us with a deep dissatisfaction while we remain a tattered picture of God.

A religious faith that aims lower than this must sooner or later fail. The man or woman who seeks to fashion his life after less noble and holy forms, who cannot or will not believe that human possibilities reach higher and deeper, builds a prison for his soul; and, while his view remains unchanged, the soul beats itself against the bars of dogma and prejudice in fruitless attempts to rise to the full measure of its own nature. Man cannot be satisfied with less than the Psalmist sought. He must ever seek to emulate his God, else would he be no whit greater than the brute. Surely, this thought should stir our hearts to gladness, and confirm our highest hope. Seeing such heights unveiled before us, and seeing also the grandeur that dwells there, awaiting the triumph of human souls, shall we not go forth to life rejoicing, and with that faith and boldness which shall cow and conquer every sin, temptation, and emissary of evil? Knowing that this bold aspiration is the utterance of power and possibilities yet idle within, we can go on our way singing amidst the conflict, and hopeful beneath the most threatening cloud.

There is a thought gleaming in these words which we have so far left unnoticed.

In considering the boldness and daring in seeking to attain likeness to God, we may err in thinking that this is only possible to men and women of opportunity and strength. But here we touch the secret joy and power of pure moral and spiritual life,—that the humblest and most ordinary people may rise upon the wings of faith and aspiration with the same sureness of success.

As the heavens bare themselves in all their splendor to the gaze of all mankind, so every glory of manhood and womanhood is within their gaze and reach. It requires expensive instruments and considerable learning and skill to see and understand the grandeur of the heavens; but whoever has the power to choose, to declare for right and fight the wrong, to such is the purity of God visible, to such is the most perfect character possible, and such can reach the highest heavens. There is no soul, though in the poorest surroundings, but has the power to rise. Yea, to him we sometimes deem helpless against sin and vice is given the power to acquit himself like a man, to rise step by step, at last reaching the summit of human greatness.

The moment we touch real life, the instant we pass the selfish and material limit, we are in the land of true equality. Every one, no matter what his lot in the common day, can win the highest and holiest reward. Out of the most menial duties can be gathered the elements to transform the man and woman into the likeness of saints.

God hides himself in everything. Every *duty* is a part of him, and by taking it into our life we shall become like him.

Oh that we could realize that aspiration means *living!* that, to become like God, we must live like him, that we must not be content nor satisfied till we shall, through patient and faithful living, attain true sweetness and purity of character! "I shall be satisfied, when I awake, in thy likeness, O God!"

It is not only to those whose spiritual windows are of the same shape as yours that you are neighbor.—*George MacDonald.*

A CENTURY OF UNITARIANISM.*

BY REV. CHARLES CARROLL EVERETT, D.D., LL.D.

From whatever point of view it is regarded, the occasion that brings us together is one of interest. If it were merely the centennial celebration of a church, it would be an important event; for such occasions are not every-day events among us. It is also the centennial of a denomination. If we had an ecclesiastical hierarchy, like that of the Anglican communion, this church would be our metropolitan see. We have no such technical distinction, but we can at least bring to it the honor and reverence that are its due. It is not merely because of its age and its priority that we may thus honor it. It has in other ways shown its right to its proud position. Few churches could stand more worthily as the representative of our common faith. We may look upon it as having been, through the changes of these hundred years, to a very large degree fitted to be the leader and inspirer of the churches that have one after the other borne the same honorable, if not always honored, name.

It may be interesting, as it is certainly suitable to the occasion, to glance very briefly at the changes through which the denomination has passed during these years, that we may see how this church has met the exigencies of each distinct period of its history, and thus fulfilled the demands that the century has made upon it.

I. THE PERIOD OF UNITARIAN AFFIRMATION.

We may rudely divide the history of our denomination into three great periods,—the first, the age of Unitarian affirmation, when modern Unitarianism as a denomination began to proclaim its doctrine. It is spoken of as the time of the "Unitarian controversy." In spite of certain differences, the denomination presented, or, seen from this distance, seems to have presented, a fairly united front to the world. It was a time of intense intellectual activity in the sphere of religious thought. The fact that the introduction of Unitarianism, so far, at least, as some of our oldest societies are concerned, was accomplished by the disruption of previously existing organizations added often a certain bitterness to the discussion. Churches cut themselves loose from the societies in which they were embodied with a wrench, something like that of the separation of soul and body. The interest in theology was widely extended in those days. The churches of the sterner and more Calvinistic order had presented religion in a way to defy the reason and to excite the terrors of men, or else to call forth indignant protests from those who refused to accept its dogmas. Thus many were ready for the new truth, while the churches that stood by the old form of doctrine were roused to zealous defence of their position. Through all this eagerness of discussion, this indignation at the dogmas that were preached under the name of religion, this hungering for the bread of life, the Unitarian belief made more rapid gain than was possible after denominational relations had settled into new forms, more than is possible now, when much of so-called orthodox preaching is as broad as some that in the earlier days was heard in Unitarian pulpits. Now creeds seem to be made of rubber instead of iron; and, on the other hand, many find it easy to abstain from church-going if the doctrines to which they would listen in their special churches are unpalatable to them.

II. THE PERIOD OF INTERNAL DIVISION.

The next period that we may recognize in the development of our Unitarian denomination is that of internal division.

This period is separated from that which we have just considered by no line of sharp demarcation. It grew out of it as youth grows out of childhood, and manhood out of youth. The first form under which this division manifested itself was political. At first a few and by slow degrees more of our ministers were moved to protest against the sin of slavery. It was not, however, till the great body of the citizens of the North were aroused to the fierce patriotism of the Civil War that preachers against slavery formed more than a small proportion of our ministers. This subject introduced a disturbing and unmanageable element into our ministry. Preachers who were prominent in this respect were regarded as troublesome members of the brotherhood. Especially were the congregations annoyed and perplexed by such

*Address at the centennial celebration of the founding of the First Unitarian Church of Philadelphia.

manifestations. Those who were moved to utterance by this great theme were apt to be extremely intense in their convictions and their denunciations. One minister is reported to have said that he did not allow his mind to dwell upon slavery, for he noticed that those who did this could soon think of little else. Even temperate speech was very objectionable to many congregations. The committee of Dr. Channing's church kept a certain guard over him, in order that no announcement of an anti-slavery meeting should reach his hands.

With the utterances of Emerson and Parker there came a new element of disturbance. There had always been different wings in the Unitarian body, as in all bodies that have life; but the difference had not occasioned very noticeable contrast. What was later known as the left wing, or what most resembled this, was comparatively small in numbers, in this country at least, and was not obtrusive in the assertion of its beliefs. With Emerson and Parker began what may be called the battle of the wings. The words "conservative" and "radical" were freely used. The proportion of pronounced radicals was at first not large; but they had the courage of their convictions, and made their presence felt. Many ministers took little part in the discussion; but there were probably few that were not more or less conscious of their position in the strife who did not feel themselves more or less conservative or radical, or who did not strive to mediate between the opposing hosts. The great questions were in regard to miracles, the supernatural authority of the Bible, and sometimes as to the supremacy of Christianity itself.

These were trying days for parishes and parish committees. Of the young men entering the ministry, the strongest and most promising were apt to be more or less infected with heresy. When radicalism in theology and radicalism in politics met, as was often the case, in the same person, the situation was grave indeed.

Channing represented the principle of individualism. Emerson in this out-Channinged Channing, and the followers of Emerson went beyond their master. Political radicalism, theological radicalism, and an exulting spirit of individualism,—this combination made sometimes a magnificent man, but not one that the churches found most fitted for their use. One such young man said to me, speaking of his congregation, "They say that I shake their faith; but what is a faith good for that will not bear a little shaking?" When the war broke out, this man became a chaplain in the army. During his service he volunteered to take part as a soldier in some perilous expedition, and was slain. Another, a classmate of mine in the divinity school, a radical of the radicals, brilliant in epigram, eager in mental and physical activity, had been a strong advocate for peace. When the war broke out, it gave him serious matter for thought. He refused to preach until he had decided whether the war was right or wrong. He decided that it was right and inevitable. The next Sunday he preached a war sermon. The following Monday he enlisted as a private. His regiment, pleased and proud that they had a young minister in their ranks, made him their chaplain. During the war, like the other of whom I spoke, he volunteered to share the work and the peril of the soldier, and also fell.

I recall the memory of these two to show something of the spirit that filled many of our preachers at the time. Few perhaps manifested it to the same degree. There was, however, sincerity and earnestness and fearlessness and a lofty ideal of manhood in some of these men, who were a thorn in the side of our parishes. They may in some things have been in error. They may at times have been swept on too far by the joy of the conflict, but they were true men.

It has often been urged that a system by which the minister is dependent upon his congregation for the permanence of his position and the adequacy of his support would tend to produce time-servers. The minister, it has been thought, would be tempted to lower his ideal or to forsake it, in order to keep the peace with the congregation upon which he was dependent. Doubtless many ministers have been affected in this way. The history of the times of which I speak shows that this is not necessarily the case. I doubt if the record of any ministry, no matter by what patronage it is supported, could show examples of greater independence and fearlessness of speech and act than could be found in many of the Congregational churches of America.

During the years of which I have been speaking it seemed sometimes as if cleavage would take place within the Unitarian body, similar to that by which it was

formed, as if Congregationalism would continue to multiply itself indefinitely by a process of germination. The bond that united the elements that seemed at times so opposed was stronger than the force which would separate them. The centripetal impulse held the centrifugal in check.

At last this sense of a common life began to assert itself with more force than it had done before; and the Unitarian Church entered upon what may be loosely called the third era, and thus far the last, of its development,—the era of organization.

III. THE ERA OF ORGANIZATION.

The formation of the National Conference was the formal expression of this sense of unity. It is true that within the National Conference the wings have now and then renewed their earlier strife, but the very formation of this organization expressed the longing for a more real and active fellowship. So far as I have noticed, there is in these later years in our Unitarian preaching fewer formal attacks upon orthodox belief and less insistence upon the points which separate the right and left wings of our church than was formerly the case. I do not mean that such preaching is now out of place as something for which there is no further need. There will, I suppose, always be occasion for the utterance of one's belief in the sharpest way and for the comparison of it with that of others. I am merely stating what I conceive to be a fact. So far as the relation of the two parties in the Unitarian Church is concerned, I suppose that this calm is occasioned in part by the fact that the views called radical have to a large extent found recognition in the churches, and have, therefore, less need to contend for their right to be. But more important than this, so far as the present condition of things is concerned, is the temper of our churches. The tendency is to positive rather than negative utterance, to emphasize what all hold in common rather than that which is peculiar to one and another, to strive to promote religion and morality in general rather than to defend certain dogmas.

I have spoken of this as the era of organization. This is illustrated not merely by the formation of the National Conference. As the organizing tendency of a vine extends to every leaf and tendril, so does the tendency to organization in our religious life extend to the individual churches. Not only is it the era of church parlors and even of church kitchens. Much more important than this. It is the era of organized work in many of our churches in the great cause of charity and reform. The Unitarian body has from its earliest days made its influence felt in this direction. Prof. Peabody in his interesting address in Washington last autumn showed the important work which in the earlier days of American Unitarianism our churches in Boston accomplished for the poor. What is peculiar to the present is that so many separate churches are converting themselves into institutions for practical benevolence and reform. To all this may be added the further organization within our separate churches of associations for general and for religious culture,— Unity Clubs, guilds, and I know not how many others. These movements of the great ocean have made themselves felt in our sheltered bay of the divinity school. Some years ago many sermons and essays bristled with negations. Now the students are beginning to clamor for greater opportunities to study the methods of charities and reforms and the better organization of individual churches.

As I stated at the beginning, the divisions that I have made are to a great extent superficial. Through its whole history our denomination has been doing practically the same work in the same way. Our ministers have sought to bring spiritual strength to their congregations and to all whom they could reach. They have maintained the doctrines of our Church in the specific form in which they held them. They have striven to be of service to the communities in which they lived. If the divisions that I have made are superficial, they are no less real. If I have somewhat exaggerated differences, the differences have none the less existed. They form thus a convenient method of representing the history of our denomination and, what is our present business, of surveying very briefly the work of the Church, the centennial of which we celebrate.

THE PHILADELPHIA CHURCH.

Of the manner in which the lay preachers, who for the first twenty-nine years of its existence sustained this church, maintained the principles of Unitarianism I have no knowledge. We can judge somewhat of the

foundation that they laid from the superstructure that has rested upon it. "Si monumentum quaeris, circumspice." We find evidence of their early success in the fact that under this lay ministration a church was built that would seat between two and three hundred persons. Of the method employed by Dr. Furness in theological controversy we can only say that his method would seem to have been to abstain from it altogether. He believed in the simple statement of his own conception of religious doctrine. Indeed, for the doctrine itself he cared comparatively little. He regarded Unitarianism not as a form of doctrine, but something "infinitely better." He said of it, "It is a spirit,—a spirit of 'love and of power and of a sound mind,' a spirit that may coexist in greater or less fulness with every variety of opinion." Unitarianism as such and the denomination which bears its name counted for as little with him as with Dr. Channing. If the spirit which he loved, and to the furtherance of which he devoted his life, manifested itself in anything of its true beauty and power, he was content, no matter what name it bore. The development of this church, its influence in the community, the springing up of other Unitarian churches in its neighborhood, show that his ministry did not fail in the accomplishment of that which it did not seek, while in the simpler faith and the broader sympathies of the churches that are known by other names he saw the real triumph of the cause that he had most at heart.

THE WORK OF DR. FURNESS.

In what I have called the second period of the development of Unitarianism in this country, the period of political and theological division within the denomination, Dr. Furness occupied a prominent and interesting position. He whom in later years we have known as occupying a position somewhat like that of the beloved disciple, in its loving nearness to the Master, was in these days of conflict also a "son of Thunder." He was widely known as a champion of the anti-slavery cause. In looking back upon his life, he said, "As the pastor of a Christian church, I felt myself *ex officio* the presiding officer of an anti-slavery society." That some members of his society differed with him in this respect cannot surprise us. Dr. Furness gives an account of an anti-slavery meeting in New York in which he took part. The story as he tells it is one of the most vivid and interesting pictures of these times that we possess. He returned full of enthusiasm, which he seems to have expected that his people would share. When, however, he described the scene to one of his parishioners, he was told that there had been some thought of calling an indignation meeting of the church to express the mortification that was felt at his "going and mixing himself up with such people" as Garrison, Douglass, and their like. To the credit of his society it should be said that, on the whole, it stood by him through these troublesome times until all the world could afford to take a position against slavery.

So far as the struggle between the right and left wings of the denomination is concerned, Dr. Furness occupied a position as unique as it was interesting. I do not know whether to call him the most radical of conservatives or the most conservative of radicals. He took for granted that there was nothing unnatural or supernatural, according to the common meaning of these words, in the life of Jesus. On the other hand, he clung to the thought of the personality of Jesus as presented in the Gospels and to the truth of the chief incidents of his life as the Gospels narrate them. Indeed, among those who in the orthodox churches hold to the Christo-centric theology, which has such wide acceptance in these days, there are few in whose thought Christ is more central than he was to Dr. Furness. The labor of much of his life was to bring into harmony elements that seem so directly opposed to one another as the natural and what appears to be the supernatural. If he was always succeeding and always finding that his success was not quite complete and always approaching the problem anew with unabated courage, it was perhaps because the problem, in the manner in which he approached it, was insoluble. The attempt, however, kept the thought of Jesus ever fresh in his mind, and tended also to keep this thought fresh in the minds of his hearers and of the readers of his books.

This constant nearness to the Master added doubtless to the happiness of that life which had so many sources of happiness. "Call no man happy," the proverb says, "till he is dead." As we look back upon the life of Dr. Furness, in spite of

its struggles and difficulties, we may pronounce it happier than that of most. A calling that he loved, literary and general interests that stretched far beyond his calling, friendships unusually wide and close, the honor of those who differed most from him, usefulness and health, the mastery of himself and of his resources during the whole of his beautiful age, make his life seem almost an ideal one. "Say nothing but good of the dead," bids another proverb. This proverb is not needed here. Who could say anything of him that is not good?

Of the relation of this church to the third era of our denominational history it is happily not yet the time to speak at length. It may not, however, be out of place to say that it has met the needs of the present as it has met those of the past. Its interest in the organization of our body is shown by the fact that by the invitation of this church the National Conference held one of its recent sessions here. The church itself is an organized ministry of helpfulness to many who need. The cold water that flows for the thirsty passer-by is a true symbol and expression of the refreshment which the spiritual life of the church offers to those within its reach.

As I close this hasty outline sketch of one hundred years of Unitarianism and of the manner in which this church has borne itself through the changes which they brought, other and larger aspects of the occasion force themselves upon the mind.

OUR DEBT TO THE EIGHTEENTH CENTURY.

We look back over a hundred years, and we see this church, and with it the name and form of Unitarianism, presented to our country as one of the latest and most characteristic gifts of the eighteenth century to ours. It may occasion surprise to some to hear this religious offering spoken of as characteristic of the eighteenth century. We are apt to think of that century as one of superficiality and conceit, of artificiality and of unbelief. We think of the sneer of Voltaire, of the sentimentality of Rousseau, of the selfish philosophy of Helvetius and the materialism of Holbach, of the warfare of the Encyclopædists on what was held most true and holy. We think of the French philosophy as representing only in a more intense form the general style of thought of the century, which indeed it had largely influenced, as it had been influenced by it. We think of the negative philosophy of Hume and the mechanical philosophy of Hartley. We compare Pope and Swift, who ushered in the eighteenth century, with Wordsworth, who ushered in the nineteenth. We think of the profound philosophy of Hegel and of the lofty and reverent poetry of Tennyson and Browning and other singers who have glorified our age. If the eighteenth century at times caught a deeper note, we see in it the prelude to the better age that was to come. Even in the matter of religion Paley with his somewhat mundane theology and ethics seems to us to represent the best that the establishment of the century had to offer. The freer religious thought often found its most congenial expression in the somewhat cold and often vague faith called Deism, while in Methodism we have the protest of the warm religious heart against the formalism by which it was surrounded. If we look at the outward world, we are tempted to accept the madness and the terror of the French Revolution as being the final outbreak of all those negative forces which had been working in darkness, though bursting forth now and then through these years of unbelief. Then we think of the proud name which this year of negation claimed for itself. It was the age of enlightenment, of *Aufklärung*. It felt that in it the world had reached its age of reason.

This is, I say, to a large extent the general notion in regard to the eighteenth century. Of course, the picture is exaggerated. Of course, it leaves much out of the account; but we must admit that it is not wholly without truth. In spite of all this, I feel that we should on this occasion recognize the mighty debt which we owe to that century which, as it was about to depart, gave us this church, with all that it represents. We look down upon it; but how did we reach the height from which we look down upon it? How did we obtain the great blessings which we prize, and rightly prize, so highly? Think of the conditions which the eighteenth century had to meet. Think of the darkness of theologic creeds. Think of the oppression of the Church. Think of the oppression of the State, especially in France, whose negative thought through those years of what we call irreligion struck to so large an extent the key-note for the rest of Christendom. Think what must have been the style of that Christianity which had so presented Jesus that Vol-

taire could see in him only a wretch that should be crushed. As the French Revolution, with its thunder and smoke and the cleaving asunder of the very foundation of the earth, was hardly more than was needed to clear the ground for a freer and better time, so the negations of the century were hardly too many and too strong to disturb the basis of bigotry and intolerance that strove to make freedom of utterance and advancement of thought impossible. Did you never see a landscape where powder and axe and fire seemed to have done their worst, leaving the sward upturned and the ground disfigured by stumps and charred branches and scattered rocks; and, as you looked upon it, did you, perhaps, blame the Vandalism that had wrought this destruction? But, when you passed again, and saw some stately building standing in the place of this desolation, and looked upon smooth lawns and gardens beautiful with flowers and trees standing fair and stately, freed from the lesser growths that had cramped and obscured them, have you not felt grateful for the destruction which you had at first condemned? Something like this was the work which the negative forces of the last century were performing. Even the materialistic and mechanical philosophy of the time had its place. Men felt that here at least the ground was solid beneath their feet. Thus was the way prepared for what seems to us the better world in which we live. Even Priestley, whose memory we so love and honor, was a true child of his century. In his love of science he shared its best. He shared also to the extreme its philosophic theories. He did not hesitate to call these by their most objectionable names. He did not hesitate to avow himself a fatalist and a materialist; but with all this he possessed the most beautiful religious faith,—a faith without dogmatic narrowness, the sweetest and most childlike trust in the infinite Father, in whose controlling guidance he felt secure, a trust in the strength of which he could enter upon the sleep of death as quietly and as hopefully as he could sink into the rest of a night. This simple religious faith had grown upon the ground which negative criticism had cleared. It was through the struggles to which I have referred that the eighteenth century was able to present to ours one of its best gifts, our Unitarian faith. In it religion, purified by the fierce criticism that had been turned upon it, entered upon a fairer and purer life.

I have spoken as if it were for us that the eighteenth century had doubted and denied and mocked, and had striven to lay the foundations of belief upon the solid ground of the material world. We certainly enjoy the results which that age made possible. We enjoy our political and our religious liberty. We can think our own thoughts and utter them. We can go about our own ways, and do quietly our own work, and enjoy our homes in peace. We may well be grateful to the age that did so much for us. We may naturally feel that it was for us that the eighteenth century fought and labored.

As we look more closely at ourselves and our surroundings, we may, however, doubt whether we are not claiming too much, whether we are indeed the real inheritors and proprietors of all this fair accomplishment.

RESPONSIBILITIES OF LIBERTY.

What a magnificent thing is liberty! How through all the ages of the past have men suffered for it and died for it! How have they consoled themselves through hardship and sacrifice by the vision of the coming time, when, partly through their labors, man should be free! Well, freedom is at last secured. What prophets and righteous men have desired to see and have not seen is the reality in the midst of which we dwell. If these seers could behold the reality, do you think it would seem to them quite to fulfil their dream? They saw men in their vision seriously gathering to select their best and their wisest to frame and execute the laws that should protect, while they did not hamper, the activities of life. They saw in their vision those thus called to high places entering seriously and reverently upon their work, consulting only for the best good of their country. This they saw in their vision: would they see it in the reality? Liberty they might have pictured as a tree, beautiful in its growth, its leafage, and its fruit. If they could behold the present, they would see the tree strong and stately; but how defiled would they find it by the corruption that feeds upon its fairest leaves, and spins its loathsome nest even on its loftiest branches! Are Americans in love with liberty? Why, then, do so many, against their better judgment or without

serious thought, follow their political leaders, or idly stand aloof, raising no arm against the tyranny that is working mischief for our best interests? Why do so many create masters for themselves, at whose command they give up the right to earn their daily bread? We have no kings, so we make them, or oftener let them make themselves; and I cannot see that they are better than those our fathers cast aside.

No: we are not yet the rightful heritors for whom this splendid preparation has been made. Like the men in the story, who found themselves in the palace of the giants, we do not feel ourselves quite at home in the grand halls which the past has built for some coming race. We are still workmen, whose task is to prepare, unless we are idlers, wandering here and there, surveying the majestic piles. We play at ownership. We place ourselves on the waiting seats. We speak from the vacant tribunes. Even in the large and open church we do not yet feel ourselves quite at home. Upon its walls hang the consecrated weapons. We are not yet wholly fitted for their use. How many hands can swing the sword of the spirit which waits for him who shall therewith vanquish the world? How many brows bear altogether worthily the helmet which is the hope of salvation? How many arms uplift with glad confidence the shield of faith? But they will come,—they for whom all this was builded and prepared. We listen for the distant music that shall herald their approach, for the tread of their coming feet. They shall come, that nation of patriots, who shall know what it is to prize and to use the dearly bought liberty that to us means so little. They shall come, the law-givers, who have a sense of the honor and the responsibility of their high calling, to whom political life is neither a game nor a speculation. They shall come, the Christians, for whom waits the armor of the Lord, the hand that shall draw from its resting-place the sword of the spirit, as Siegmund drew forth the sword Nothung from the ash-tree in Hunding's house, and shall wield it as the one to whom it rightfully belongs.

The nineteenth century has been but a sharer in the work of preparation which the eighteenth carried on so far, but did not finish. O better age that is to come, we, too, may make the humble boast that we have done something to make ready for thy presence! Thou wilt find the might of the steam and of lightning waiting to do thy bidding! We are meanwhile playing with that which thou wilt use. Thou wilt find the land swept clean of slavery. Thou wilt find a religious life more large and free than it has ever been before. Thou wilt find walls of bigotry, not yet indeed removed, but yielding, and here and there ready to fall. The Church and the State are here. Come, and take possession of thine own.

But what if the twentieth century should be like the nineteenth and the eighteenth, only a workman busied in the preparation,—not he that should come, but one still looking for another? What if the later ages as they succeed it and one another should be carrying on simply the same work, making ready for that kingdom of heaven, the thought of which still lures them on? We know not what the end shall be, whether that holy city which John saw in his vision shall ever be established on the earth and into it shall enter nothing that defiles. Can it be that we are looking for it where it is not, and thus fail to see it where it is? While we strain our ears to listen for its coming, perhaps it may be, in a form for which we did not look, already near us. While we pray, "Thy kingdom come," and wait and watch for the fulfilment of our prayer, we hardly listen to the words of Jesus when he says, "The kingdom of God is within you." No matter how corrupt the State or how weak the Church may be, the kingdom of heaven is established in the heart of every one who is striving to shape the outward world according to the vision witnessed on the mount. Thus the ages stand on a grand equality. All are preparers; but, so far as they are really eager in the work of preparation, they already enjoy something of the fruition of their labors. What coming century will have a hero purer and nobler, more simple-hearted and more strong, than he by whom this church was founded a hundred years ago? Who will say that the kingdom of heaven had no place in the life of him who, had he remained yet a few short months, would have been the centre and inspiration of this occasion, though our reverence would have been more silent? And were there none for whom he opened the way into the same glad fellowship? Thus, while we do not know whether the ideal of a social state toward which we strive will ever find complete fulfilment, or whether, as in the geo-

metrical mystery, there will be continual approach, with never an actual meeting, we do know that every approach to that complete result brings blessing. We know, too, that all who long and strive for its fulfilment are already citizens of that heavenly kingdom. Thus we may still look forward to the better time that is to come, and call our greetings to the future race, who will use more worthily than we the priceless gains the past has won, while we know that the better time, when it shall come, will show no nobler heroes than some that our own age has seen, no nobler than earlier and darker ages have beheld.

We have, then, this paradox: the kingdom of heaven is always coming. Yet it is always here,—a paradox perhaps to the understanding. May many of us find its solution in our hearts and lives!

Now let us bid this venerated church Godspeed as it enters upon its second century, and pray that in the double function of preparation and accomplishment its future may be even nobler than its past.

IN EGYPT AND PALESTINE.

I have not forgotten the very cordial invitation of the editor, extended to me on my departure for India, to share my sight-seeing and experiences not only in that land, but in others also which I might visit, with the readers of the *Unitarian.* Want of time alone has prevented my writing more about the three months which it was my privilege to spend in India, every day of which was of course crowded with interest. The past two months have been given to tours through Egypt and Palestine. Possibly a few notes regarding these may not be unacceptable.

Of the four weeks spent in Egypt, thirteen days were given to its two most important cities, Cairo and Alexandria. Probably most persons acquainted with the two will agree that the Alexandria of to-day contains much less of present interest than its sister city. It is too near Europe to be thoroughly Egyptian. It strikes one as a not very pleasant mixture of the Orient and the Occident. Its commercial importance is considerable, having greatly increased within the past few decades. Its main interest, however, is to be found in its history. Its ancient career was a most striking one. For several centuries Alexandria was little, if any, less influential in the world than Rome. Especially is it historically interesting to a Unitarian, because it was the headquarters of that great theological movement which changed Christianity from Unitarian to Trinitarian. Indeed, as one walks its streets, it is difficult to avoid asking the question: Which is to be regarded as most truly the cradle of the Christianity of to-day in its more dominant forms, Jerusalem, Rome, or Alexandria?

Cairo is a city of great present interest. It is the largest city of Africa. It is the most important Moslem capital in the world, after Constantinople. Though European thought, language, and dress are slowly creeping in, yet the traveller still finds in all its older parts the real Orient. Cairo epitomizes Egypt almost as perfectly as Paris does France, or London England; and Egypt's natural affinities are with Asia, not with Europe. One is especially impressed with this on coming to Egypt, as I have done, after a winter in India. Cairo is a comparatively modern city, as one counts time in Egypt, since its history goes back only to the time of the early caliphs; but there is so little change in these regions that I suppose one sees in the life of to-day essentially the life of ancient times. One important connection Cairo has, of the most direct kind, with the Egypt of the distant past. It is the great Museum of Egyptian Antiquities, now located at Gizeh, just across the Nile from the main city, on the road to the Pyramids. The British Museum is very rich in material illustrative of Old Egypt, but this Gizeh Museum is very much richer. One wants to spend weeks and months studying its treasures. As one passes through its labyrinth of great rooms, all filled with priceless historic wealth, and as thus four thousand years of the most remarkable civilization of the ancient world moves like a panorama before him,—a civilization which was old before Homer or Moses or Abraham was born,—one instinctively bows his head with an awe never felt before.

From Cairo we took a two weeks' tour on the Nile, going up as far as Karnak and Luxor; that is to say, to the ancient Thebes. Here are found by far the grandest of Egypt's ruins. Memphis has left little of a physical character behind to tell of her an-

cient greatness,—only two or three colossal statues and the Sakkara tombs. But Thebes has left a wilderness of tombs and statues and obelisks and vast temples, which for thousands of years past have been, and for thousands of years to come will be, the wonder of the world. At many places on the Nile we found fine ruins, worth coming far to see; but those at Thebes overtop all others.

We found the Nile wonderfully full of interest, too, entirely aside from the ruins. Besides being the most historic, the Nile is in many ways one of the most remarkable of rivers. It is very majestic in the broad sweep of its waters. The valley through which it winds is unsurpassed in fertility. I never saw finer wheat-fields, even on the rich prairies of Illinois or Minnesota, than lined its banks sometimes for miles and miles without a break. There are far more trees in Egypt than I expected to find. The striking and unique beauty of the stately palms and numerous palm groves one can never forget. The green of the strip of fertile land, from three to ten miles wide, along the river, is very deep and rich, and forms a most striking and picturesque contrast with the gray desert sand and with the many-colored rocks of the great cliffs, which rise, sometimes near and sometimes far away, on either side of the Nile valley. Two weeks on this remarkable river enables one to realize the meaning of the old saying that Egypt is the gift of the Nile. One no longer wonders that the ancient Egyptians worshipped as a god the beneficent and majestic stream to which they owed their very existence.

From Egypt we went to Palestine. Quarantine regulations, caused by fear of cholera, delayed us three days in landing. Our sight-seeing was also somewhat interfered with, at first, by several days of steady rain, and the almost impassable streets which such rains make in Jerusalem. But, when the skies were once cleared and the mud was gone, our expectations were more than realized. In Jerusalem and its vicinity we spent ten days, including the two Sundays, which the Greek, Latin, Armenian, and Coptic churches here celebrate more elaborately than any other days of the year; namely, Palm Sunday and Easter. We were glad to see those celebrations, since they have a place in Oriental Christianity; but, oh, the superstition, the mummery, and the downright fraud (as in the pretended miraculous creation of the "Holy Fire") which are connected with them! The central place of these festivities (one is almost tempted to say orgies) is the Church of the Holy Sepulchre, which on these high days is thronged and crowded almost to suffocation from earliest dawn till midnight, largely with poor, fanatical pilgrims from Russia, Armenia, Spain, and a dozen other lands, who have come here as a supreme act of devotion. So bitter is the rivalry and hostility between the different Christian sects, particularly the Greeks and Latins, that a guard of several hundred Turkish soldiers has to be stationed all through the church to prevent fighting, bloodshed, and loss of life, which have actually occurred several times in the past. What a spectacle is this which Christianity presents to that Mohammedanism which it wishes to convert! Indeed, for a Unitarian the painful side of a visit to Jerusalem and of a tour through Palestine is the low and degraded form of Christianity which he everywhere meets with,—a Christianity advanced scarcely at all beyond the darkness of the Middle Ages,—which shuts every supposed sacred spot within ecclesiastical walls of church or monastery, and shows you tombs of Adam and Noah and Melchizedek and John the Baptist, and pieces of the true cross, and rocks that were rent at the crucifixion, and places where miracles were wrought, until you turn away confused and dazed and sick at heart, and almost tempted to believe, as a good orthodox minister said to us, that the whole story of Christ and the other Bible characters is a fiction. Happily, however, this is only one side of one's Palestine experience. For us it was the smaller side, for we resolved from the beginning largely to pass by these creations of pious ignorance, and to give our attention to those things which are of permanent interest to all intelligent students of the Bible.

If Greece and Rome are worthy of study because of their great history and associations, certainly not less are Jerusalem and Palestine. Of course, everywhere we found much uncertainty as to identification of places. Yet a great deal is known. Much

that was in doubt twenty-five years ago has been made clear by the valuable work of the Palestine Exploration Society. Much, too, has never been in doubt. The general physical features of the country remain what they were in the days of Jesus and David and the patriarchs. About these there has never been any question. The walls of Jerusalem to-day may not stand precisely where those stood upon which Jesus gazed. But as to the essential location of the city there is no doubt. So, too, with Nazareth and Bethlehem and Hebron and hundreds of other places of first importance in connection with Biblical history. The whole land is alive with sacred associations. Hardly a mountain, valley, or village can be found which is not connected with the life of some important character of the Old Testament or the New, or with some event that has woven itself into the thought of the whole Christian world.

From Jerusalem we made excursions by carriage to Bethlehem and Hebron, and on horseback to Jericho, the Dead Sea, and the Jordan. Then, in company with fifteen others, mainly Americans, we engaged horses and tents, and travelled the whole length of the land north to Bethel, Shiloh, Shechem, Samaria, Esdraelon, Nazareth, Cana, Tabor, the Sea of Galilee, Lake Merom, Dan, Cæsarea Philippi, Mount Hermon, and Damascus. Here we left our tents and horses, and went by rail and carriage to Baalbek, to see the wonderful ruins; and from there to Beyrout, where we took the steamer which is now bearing us northward toward Athens, Rome, and London.

I do not wonder that the Jews used to think of Jerusalem as "beautiful for situation." Few cities have a situation either so strong for defence or so picturesque and striking, standing as it does on low mountains or high hills, surrounded by loftier mountains. But a visitor coming from the West can scarcely conceive of streets so narrow and crooked and dirty. Outside the walls, however, on the north and west, a fine, clean, well-built new city is springing up, which has already a population as large as the old, and covers an area twice as great as that enclosed within the walls. The environs of Jerusalem, as well as the city itself, are rich in historic associations. One whole day, from early morning until sunset, —a red-letter day in our lives never to be forgotten,—we spent on the Mount of Olives. Other experiences which have taken their place among the most sacred of our lives are a morning at Gethsemane, an evening on that hill north of Jerusalem which is more and more coming to be regarded as the probable Calvary, a visit to Bethany, and a walk along the old path which Jesus almost certainly trod on his journeys back and forth between the great city and the home of his dear friends in the quiet village, an afternoon on the hill back of Nazareth, which I cannot but believe must have been a resort to which Jesus often went in those years before his public ministry began, to meditate, to pray, and to enjoy the wonderful view,—one of the widest and finest in all Palestine,—an hour on the Mount of Beatitudes, an afternoon and a morning at the Sea of Galilee, beside whose blue waters the Great Prophet uttered so many of his loftiest teachings and did so many of his mightiest works.

Persons who visit Palestine are sometimes disappointed. I have not been. The land is small, mountainous, rocky, rugged. It is a Switzerland, a Wales. As in Wales and Switzerland there are many fine valleys, so there are here. The soil of the land is far more fertile than I expected. The highest hills and mountain sides, when cleared of their stones and terraced, as so many of them are, produce excellent crops. I thought I should find little of Palestine under cultivation. Instead of that a very large part of it is under cultivation. Fields of wheat are to be seen everywhere, ranging in size from a few square yards on a stony mountain side to hundreds of acres in the rich plains. It is an inestimable injury to the country that it has been so completely denuded of its natural forests; but the vine is raised extensively, and there are plantations of olive, fig, and mulberry trees, some of them extensive, in all parts of the land.

Two things are needed to make Palestine prosperous. One is a good government. The other is education. Given the former, the latter would follow. With the two, Jerusalem would regain much of her ancient glory; and Judea, Samaria, and Galilee would become once more the home of thrifty and happy peoples. In spite of the law prohibiting the immigration of Jews to

Palestine, they are coming in large numbers. The Jewish population of the land has doubled within a few years past. Within a little more than a decade Baron Rothschild has established some nine or ten agricultural colonies in different parts for Jews driven out from Russia and other countries by persecution. To visit these colonies and see the industry and thrift is a delight.

Many portions of Palestine are well worth visiting for their scenery, entirely apart from their historic interest. But, when we come to add the associations, many of them of the most sacred character, that cluster around nearly every inch of its soil, we then see what a visit to its scenes must mean to any one who loves the Bible, or who cares for the great forces which have wrought for the moral and spiritual elevation of the race.

J. T. SUNDERLAND.

On the Mediterranean, April 23.

ORTHODOX OR UNITARIAN.

II.

Personal religion, religion as a soul experience, put in the foreground by the evangelicals, and awakened and promoted by frequent revivals, and followed up persistently by weekly or semi-weekly social religious meetings,—such are the method and practice I spoke of in a former article as distinguishing the more successful orthodox propagandists and church organizers and extensionists, quite in contrast with the general Unitarian method and practice, but indicating, on a rudimentary plane, what Unitarianism might be and accomplish on a much higher plane, and when it will some time prove itself to be "the power of God unto the salvation" of the many as now only of the few. As the "gospel of the blessed God," as Mr. Savage has enthusiastically called it, it has the potency and promise in itself of being an awakening power to dormant religious natures and even to many "dead in trespasses and sins," as well as the illuminating and inspiring influence that it now is, and long has been, to many devout and aspiring souls, even of orthodox faith, but constantly looking for "more light to break forth from the Word of God." And in the sermons and other writings of Channing especially they have seen much of this "more light" brightly shining, and which they freely and gratefully acknowledge and faithfully follow, to their good and joy; and Episcopalian Dean Stanley had the courage to honor and praise Theodore Parker, even in Episcopal pulpits of this country, for his great gifts and his contributions to theology and religion; and even Rev. Frederic W. Robertson, of blessed memory, reveals, in one of his addresses at least, the influence of both Parker and Martineau upon him. So, if Unitarianism is not a dream or a fancy, but the truth of God, it is yet to put forth even an awakening power that few have yet dreamed of, and when it will drive the proverbial "coldness" so often attributed to it, and all indifference and agnosticism, and social exclusiveness and clannishness, from its churches, and the prayer, so long prayed in vain, be answered:

> "On thy Church, O Power Divine,
> Cause thy glorious face to shine,
> Till the nations from afar
> Hail her as the guiding star."

And it must be substantially this or nothing,—nothing better than "cunningly devised fables"; for, certainly, nothing less can be hoped for and anticipated from a gospel that proclaims the fatherhood of God, the sonship to him of man as in Jesus the Christ, the brotherhood of the human race, the superiority of good over evil in the universe, and, according to the apostle Paul, the good at last triumphant, when "God will be all in all," and the half-believing, hopeless ones, instead of being an "advanced" class, are far behind Jewish Isaiah in his prophetic announcement of the good time coming to bless the whole earth.

And who would not like to see some of our specially able ministers, or sons of the Spirit, if not ministers of free and fluent speech, trying the revival or awakening and converting method?—speaking out of their own spiritual experiences, often so rich and full, when most alone with God on their mounts of transfiguration, with such a wealth of faith, hope, and love to communicate that they would be sure to reach the hidden, secret springs of religion, in many sleeping or sluggish souls, even simultaneously, so that they would say to each other, Come, let us return unto the Lord, and with our hearts made glad and grateful under the influence of the message of good

tidings of joy and hope to which we have listened, and see for ourselves if these things told us be true,—if God will also visit us with his life and light. And what kind of a church, all following on in this newly awakened spirit, would be the result? Some time it will be seen in the grandest awakening, else we shall continue to be a small and comparatively uninfluential denomination, and some new orthodox denomination will develop and grow up to or beyond even Channing's ideal of "the church," not only "win souls," through Christ, to God and the divine and eternal life, but carry them forward in steady progress toward the perfection in character, life, worship, and work to which all are called.

But, What unreasoning and unreasonable enthusiasm is the above! many may say. But, when we are told of "the great and dreadful God" of Calvinism, shall we call that fanaticism, and turn from it to atheism or agnosticism? or when we hear of kindred dogmas about man's nature and duty, or of an eternity of misery and woe for three-quarters of the human race, shall we turn from it all in disgust? or shall we seek till we find higher and better views of God, of man, of the church, and of all human destiny, as Unitarians, Universalists, and other liberal Christians have done and now are doing, with the "new orthodox" for efficient coworkers and sometimes associates? Surely, the latter; and religion is certainly too vast and world-wide a power and influence now to be ignored and turned from as a mere fungus or excrescence of the human race. And how very little influence does Mr. Ingersoll, with all his almost matchless gift of speech and with his coadjutors, have upon even the most superstitious sects to retard their growth and influence! and much less upon the most advanced sects. And it is always only true religion—it must be *religion*—that retards and puts down false religion, as Garrison and the great anti-slavery movement most clearly proved in their times. And the pro-slavery church feared them more than it did all the avowed infidelity of the world; and atheism and agnosticism are not only the most unsatisfying dogmas known, they are also the most uncertain,—mere negations, with no discovered foundation to rest upon. And, if we do not drift from Unitarianism with its God of Love and universal Father, and all the blessed things for time and eternity that naturally grow out of the great idea, why turn from rudimental and too exclusively emotional and sectarian religion and its methods, repudiating them all as superstition, instead of going up higher and using and faithfully applying higher, broader truths, in the use of higher and corresponding instrumentalities to quicken dormant souls into new religious and spiritual life and to lead them on and up nearer to God and to heaven? and yet fully respecting others' religion, to theirs even higher than ours to them, and also their methods and instrumentalities, which they use so sincerely, so honestly, and so effectively in organizing churches and constantly enlarging them, and while so many "liberal" churches do nothing directly in that line, and as often decline as grow. Think on these things.

W. H. FISH.

MINE AND THINE.*

IV.

Last year the orthodox Congregational Church built two churches a week, or 104 for the year. In thirty years we have built 150.

By the time Oklahoma Territory was a little more than a year old it contained seven orthodox Congregational churches.

Rapidity of erection does not necessarily mean good building; but the Congregational Church has had years of experience in organization, and its people have been trained for generations to give. Our Church is comparatively new, as an organized whole; but its work of presenting something more worthy of humanity than Calvinism has been far-reaching, and the economy enforced by a small purse has trained it well in business methods, and few of its plantings die out. But we as individuals fail to stand by our Association. It is no easy honor we confer upon any person whom we elect to be a director. The board of directors must first of all borrow money for the coming year. It has no balance at the bank; for we are just a year behind with our subscriptions, which should all be in before the annual meeting, so that plans for the work can be

* A series of articles appearing in *First Parish Recorder* of Milton, Mass.

made at the start. As a further responsibility, the directors must listen to all the calls made from North, South, East, and West, balance needs, and, hardest of all, refuse many.

This church of ours could do more than at present to help spread our doctrine. It could unite with two or three other societies, perhaps Mr. Mott's and Mr. Shippen's, in paying for the printing of a sermon, by some one of the three ministers, in the Milton *News* and Dorchester *Beacon*, at least once a month. The sermons of Mr. Savage at one time appeared every week in the *Commonwealth*, and of Mr. J. F. Clarke in the *Gazette*. The selections could be put in pamphlet form, and appear in the porches of the churches for free distribution, and be used by the branches of the Post-office Mission. Annual subscriptions to these sermons would help defray the expense of printing. Every one of the sermons preached by Mr. Stebbins last year on the "Lord's Prayer" would have done good work if so circulated, and doubtless many a mother would have been helped in explaining to her child words which are often puzzling to mature minds. We could also buy other pamphlets and copies of the *Christian Register*, and have them on a table in our porch for those who want them; and we should have a notice of our services appear regularly, as part of our necessary annual expenses, in the Milton *News*. Everybody does *not* know when they begin and who is our minister. Our town is much nearer to a great city than it was fifty years ago, transient visitors are not infrequent, and we must not go to sleep. Besides, these plans will enlarge our minister's power for good and strengthen him in his work. It has sometimes been suggested that such men as Dr. Hale, Mr. Savage, and others of our strong preachers should not have parishes, but should be set at large on missionary tours. The church at New Bedford sent Mr. Potter on a year of such service. There are many different needs in the field; and, as part of our help, we could, by meeting ourselves all the expenses involved, fill our own pulpit and send our minister for three or four Sundays annually to give aid to some less prosperous church near home.

These small enterprises will cost money *every year*, but we shall be selfishly satisfied if we rest content with our present possessions. ALTER EGO.

AMERICAN UNITARIAN ASSOCIATION.

Report of the Board of Directors.

To the Members of the American Unitarian Association: —

It is impossible to define the relations which now exist, or ought to exist, between the American Unitarian Association and the churches. Originally, the Association was, in the narrowest sense, a union of individuals for missionary work. Its constituents gave their money, and on their own responsibility appointed directors with executive officers, whom they charged with the duty of producing union, sympathy, and cooperation among the churches; of collecting information, circulating literature, supplying missionaries, and assisting churches and ministers with insufficient means. Being a private corporation, the Association had no authority, and not even an advisory function, among the churches and ministers, excepting in new missionary movements.

With the change to representative government in the Association came the beginning of a new relation to the churches. Insensibly there has grown up a demand upon the Association and its officers to come into closer relations with the older churches. Whereas, a few years ago, it would have been considered an intrusion for the officers of the Association to offer advice or even to visit them without invitation, there now comes from these churches the frequent complaint that they are overlooked and unvisited.

This fact points to a change which is almost revolutionary in the attitude of our Unitarian churches, and indicates at least a half consciousness of the perils which surround independent religious organizations in America. While the directors of the Association have no wish to assume authority, or even to offer advice, they believe that the need of a closer fellowship and a more sympathetic organization cannot be too strongly stated.

We are surrounded by great ecclesiastical organizations, compactly organized, trained to give their money for strictly denominational purposes, intent upon publishing their creeds and extending their power. Before the churches that exercise authority and submit to authority, the forces of Congregationalism in both branches, Orthodox and Unitarian, are at a disadvantage. We are often told that liberal ideas in these churches will do our work for us. So far as the permanence of liberal organization is concerned, liberal Orthodoxy is a source of weakness. In any church it seldom survives the personal influence of the minister who preaches it, and it often deludes our

people with the notion that all the world is becoming liberal and tolerant. Meanwhile they who exercise authority are quietly making their organizations compact and irresistible. Were the liberal churches of America to go out of existence, there would be only scanty hospitality extended to the liberal thinkers in the other churches.

Some indistinct consciousness of these new dangers and new duties is making itself felt in the minds of individuals and churches here and there. From a central point of view, it appears that the need of co-operation is general. Now and then a church glories in its independence until it discovers signs of internal decay. Now and then a minister vaunts himself as if he were not of the body. The exigencies of candidacy, however, commonly bring him to a better point of view.

If in the great cities our cause languishes, little can be done toward building churches in smaller towns. In Boston, New York, Philadelphia, Cincinnati, Chicago, St. Louis, San Francisco, and other centres of great influence, any weakening of the churches is felt everywhere. The time may come when it will be necessary to concentrate all our forces upon each one of these cities in turn. It is no longer possible, therefore, for the directors of the Association to draw any straight line between the churches which are independent and those which are assisted. We have about four hundred and fifty churches, and we must all stand together. We must enlarge our constituency, and do our part to encourage and defend all new interpretations of truth.

Many and urgent demands are made for the presence of the more eminent leaders of Unitarianism in the various parts of the country. Some difficulties are in the way. Those whose names are mentioned and whose presence is invited are mostly overworked, and unable to meet the many demands now made upon them. At the best, they can visit but a few churches. Those left unvisited often complain of neglect. Your directors suggest that the churches and conferences desiring such visitation themselves arrange local meetings, gathering their forces from as wide an extent of country as possible, making a program for a convention, and then asking the Association to supply one or two of the best speakers available.

During the past year your directors have given most serious and prolonged attention to the various departments of our work. It has been their purpose to maintain in strength all healthy enterprises, and as quickly as possible to reach the place where they might push forward to new enterprises.

The system of superintendency which was so carefully planned by the National Conference and the Association has not failed. The fact that the resignations of three superintendents have been accepted, and that no successors will be immediately appointed does not indicate any lack of confidence in the system. Rev. C. W. Wendte resigns because he can no longer carry the double responsibilities of a superintendent and a parish minister. Rev. G. L. Chaney and Rev. T. B. Forbush have offered their resignations because the amounts which can be appropriated in their respective departments do not, in their opinion, justify the expenses of their offices. The plan was well made, but it was based on the supposition that the Association would have about $150,000 to spend each year. For the present these offices will remain vacant, in the hope that, while churches already established are being brought to self-support, new enterprises may be prepared which will not call for a large expenditure of money. With these things in mind, your directors have reached and put on record the following recommendations concerning the work of the ensuing year:—

1. That the policy of granting continuous aid to dependent churches be gradually and judiciously discontinued.

2. That, where appropriations are continued or made, they be continued or made primarily to churches, societies, or organizations which have developed through local interest and enthusiasm, and as far as possible concentrated on important enterprises.

3. That a large proportion of the funds of the Association be used for the support and extension of our work through the literary agencies of the denomination.

To this end your committee suggests that steps be taken as soon and as fast as practicable, in co-operation with the Branches of the Women's Alliance, to systematize and extend our Post-office Mission work.

And when, in the course of this work, places are found which, though not yet ready for the establishment of churches, are ready for a preparatory and educational work, it is recommended that organizations be formed as centres for the study and distribution of our literature. Such bands might co-operate with our Post-office Mission work, and keep a Loan Library of some of our best books.

It is further recommended that, when students of libraries apply for our books, they shall be supplied with those which represent our best thought and our present position and outlook.

4. That the general fund be reimbursed by the careful husbanding and investment of bequests.

5. That at the September meeting of the board the treasurer report the estimated income for the current year, and the Execu-

tive Committee recommend a distribution of the estimated income among the following departments of our work: Maintenance, Publication, Foreign Missions, and Home Missions.

The resolutions have already been printed, and therefore have already been misunderstood. It is not the intention of your directors to discriminate against any portion of the country,—north, east, south, or west. It is not their intention to cast off dependent churches which are valuable and properly dependent. It is not intended to check the process of church extension. It is the intention of your directors to lay more stress upon the organizations of societies which will not call for the regular services of a minister, and will not depend upon appropriations from the Association; to extend more widely, if possible, the influence of our literature; and to make our literature, so far as it may, serve the purposes of a living ministry. It is believed that little good can be done by attempting to force Unitarianism upon any reluctant community. It is desirable to foster all movements, however small, which have come out of local interest, while at the same time money and the support of a settled ministry must be reserved for important movements, and for the most part concentrated on centres of influence. No judgment is passed in these resolutions on the ministry in college towns; nor is any intention expressed of creating a new form of mendicancy by publishing large quantities of literature to be given away. We hope to increase the publication, sale, and circulation of the best religious literature attainable.

The Japan Mission continues with an appropriation about one-half as large as that of 1892. Your directors are divided in opinion, some holding strong convictions in favor of sending money where it will do the most good, whether at home or abroad; others believing that the state of our treasury does not justify any foreign expenditure; while others still have the old prejudice against foreign missions in any form. This division of sentiment fairly represents, no doubt, the varieties of opinion among our constituents. Because of a greatly increased interest in Unitarian missions in India, the British and Foreign Unitarian Association will, after this year, discontinue its contribution to our Japan Mission.

Your directors are often perplexed by demands which are made upon our treasury, as if it were the common property of the churches. They note the greatest difference among churches in that respect. Older churches sometimes fall into difficulties which they meet bravely, and finally overcome without complaint and without appeal to the Association. Others, whenever a deficit occurs in the yearly account, call upon the Association to make it up, and even in some cases ask for a gift at the beginning of the year, that it may be treated as an asset of the church upon which subsequent operations shall be based. When individual churches, new or old, have exhausted every available resource, then it is the place of the Association, according to its ability, to render its aid cheerfully and generously. We are one body. If one member suffer, all suffer. If one member be honored, all rejoice.

The Indian School at Montana has passed into the hands of the government, which has taken our equipment as it stood, paying for the furniture, tools, etc., and employing the teachers without change.

The *Christian Register*, established before the Association, needs an endowment fund, that it may improve its quality and reduce its price at the same time. $15,000 is needed for this purpose immediately. The policy of the *Register* has been total abstinence from all forms of stimulation coming from advertisements of doubtful quality. The Association, as a temporary resort, has put $2,000 at the disposal of a special committee, to be used for the benefit of the *Register*, while other plans are maturing.

In 1892 the gross appropriations for Home Missions, Foreign Missions, Theological Education, and Denominational Literature were $94,186.55. In 1896 they are $66,456.23. During the current year reductions already made in appropriations, together with the saving in the salaries and expenses of the superintendents, it is hoped will bring income and expenditure together. At the same time all salaries and fixed expenses will be paid out of the income of the invested funds of the Association. All money, therefore, received from individuals and churches will go directly into missionary work.

The income of the present year, from invested funds, the contributions of the churches, and the gifts of individuals, has been $78,354.09. The gifts made to the Association during the year have been, by bequest: from Miss Sophia J. Snow, Brunswick, Me., $5,000; from Mrs. Ann A. E. Tucker, Boston, Mass., $1,000; from Miss Martha M. Clapp, Boston, Mass., $300; from Mrs. Penelope T. Comins, Worcester, Mass., $50; from Buckminster Brown, M.D., Boston, Mass., $5,000; from Mr. Samuel E. Sawyer, Gloucester, Mass., $2,000; also an anonymous memorial gift of $25,000, to be invested as the "Whitney Fund."

During the past eighteen months the directors have been trying to learn the wishes of the churches and conferences in the Middle West as to the best methods of co-operation in missionary work. Old controver-

sies have passed away, and the questions which are now discussed relate mostly to methods of administration and co-operation for missionary work. As churches largely fostered by this Association have multiplied in this territory, State conferences have been formed, which would naturally, like the conferences in New England, come into direct relations with the Association. It has been the hope of some that the Western Conference would ally itself to the missionary agencies of our body, after the manner of the National Conference. If this were done, all differences of administration would instantly cease, and the Association would come into natural missionary relations with the various State and local conferences of the Middle West. We have to take conditions, however, as we find them; and it is now certain that several of the conferences nearest to Chicago will choose to work through a Missionary Council composed of the secretaries of the American Unitarian Association and the Western Unitarian Conference and of members who shall be nominated by the several State conferences, and be directors of the Western Unitarian Conference. It is hoped that this council thus constituted will become the advisory agent of the American Unitarian Association in the West. In the case of groups of churches and conferences still desiring to maintain what they consider a more independent attitude, it will be easy for the Association to establish relations for all necessary purposes. Probably a conclusion will soon be reached in harmony with the action of the late Conference at Chicago, which will be satisfactory to all concerned. Under the leadership of the National Conference, with its new unanimity and enthusiasm, we have before us a new opportunity in the West.

It is the desire of the Association to co-operate heartily with all liberal bodies, churches, and individuals. It views with favor the attempts making in many places to break down sectarian barriers, and establish working relations between good men and women, whether they are found in the ranks of the older churches or still unchurched and disfellowshipped. The increase of this tendency toward union, however, makes it all the more necessary that we Unitarians, who are few and scattered, instead of disbanding, should draw together and strengthen the bonds of union, in order that we may be able to afford aid and comfort, both to those who are struggling bravely in the older churches and to those who are fighting the battle of religious liberty alone and unfriended.

With the increasing activities of the Women's Alliance, it will be necessary to have some more specific understanding and discussion of ways and means, in order to avoid complications in work. The relations between the Alliance and the Association are of the most cordial kind; and the Association looks with increasing favor upon the great work which is being done by the women in their several parishes for the spread of knowledge, the increase of interest, and the provision for the co-operation of women throughout the country. There is no difference of opinion between the Alliance and the Association as to the need of a thorough understanding and close working co-operation between the two bodies.

Your directors regard with great favor a movement toward the religious organization of the young people in our churches throughout the country. In them lies the hope of our institutions in the twentieth century. The evening session of this annual meeting of the Association has therefore been devoted to this subject. We commend the cause to all who love our Church and have hope for its future.

GEORGE BATCHELOR, *Sec'y.*

THE CLAIMS OF UNITARIANISM.*

BY REV. JOHN CUCKSON.

When the secretary of this Association invited me to address its delegates in annual assembly, I asked him what special thing he wanted me to say to them. His reply was: "Tell the representatives of our churches what you say to your own parish when you present the claims of Unitarian Christianity to them, and solicit their loyal and generous support. Speak about half an hour, and let us know what arguments you use, what kind of an appeal you make, and in general let us know how to do it, why it should be done, and whatever will instruct, edify, and encourage the churches."

The task is both easy and pleasant; for, like so many of our New England parishes, there is nothing timid or half-hearted or apologetic about the liberal Christianity for which Arlington Street Church has hitherto borne faithful testimony both from the pulpit and from the pews. We have a definite faith in which we thoroughly believe, and we are enthusiasts about it. That is the whole secret of whatever success has come to the church, and it is all the explanation I have to offer of the motive which has led the congregation during the last

* Address delivered at the annual meeting of the American Unitarian Association.

ten years to place $60,000 in the treasury of the denomination and $80,000 in legacies and donations.

Unitarian Christianity is not to us a precarious venture, a mere temporary issue about which there is the least uncertainty, but is part of a great historic movement which has outlived many a crisis, and will outlast others yet to come. It has its roots deeply fixed in the distant past, and there is no storm big enough to shake it. Its leaders have ever been Christian reformers. They did not break away from the rich heritage of history and tradition. It was not a new religion which they sought to establish. It was not even a new departure. It was an honest and scholarly attempt to revive the simple teachings of the Gospels, and to distinguish between the truths and principles Jesus himself taught and the dogmas and institutions which in the course of time have become incorporated with Christian belief, and have been invested with ecclesiastical authority. It was and is a movement well within the lines of organized Christianity, a reform rather than a revolution, the revolt of reverent devoutness and learning against current interpretations of the New Testament, and popularly accepted views of God and man, and the relation between the two in time and through eternity. Hostility to the Scriptures was neither expressed nor implied; but there has always been a resolute determination to do justice to the Bible, and to rescue it from the hands of ignorance and bigotry. The tenderest reverence for the historic personality and character and teachings of Jesus Christ has ever been its inspiration. The fathers of our faith were not, as is too commonly supposed, irreverent sceptics or irresponsible iconoclasts. Their learning, their character, their services, were all consecrated to him whom they revered as their Divine Teacher; and they counted it a high and sacred privilege to build their churches upon a Christian foundation as upon the only rock of security. They were contented to be disciples of the one Master, and to deliver his message without fear and without asperity; to conduct religious services after the type of free Protestantism, and to maintain the simple and beautiful rites and institutions of the Church with becoming dignity and reverence, waiting patiently for an appreciative verdict from generations of enlightened men and women to whom truth and liberty and sincerity in religion were of far greater importance than the seemingly vaster gains of visible prosperity.

There is to some of us a special attractiveness about the quiet strength and dignity and seriousness of the Unitarianism of a generation ago, and this is said without any disparagement of the later type. It is only when we regard Unitarian Christianity as part of the struggle of ages for a resuscitated faith that we realize its true place in history and its mission in Christendom. All its elements of permanence and durability lie there; and, while independent religious societies have sprung up, enjoyed a temporary success, and died, the old churches, at least in the centres of population, have lived on unimpaired and with increasing power and usefulness. Unitarianism came into existence because it was needed, and it remains with unabated vitality because its work is not half finished. There is nothing remarkable in its history. It originated like other movements within the Christian churches, and like them has had its crises and vicissitudes. It obeys the law of progress which prevails in religion as in every department of human life. The most beautiful thing in Christianity is its expansiveness and its adaptability to the ever-changing needs of men. It is a plant of divine growth.

> "Beneath the calm, within the light,
> A hid, unruly appetite
> Of swifter life, a surer hope,
> Strains every sense to larger scope,
> Impatient to anticipate
> The halting steps of aged Fate."

The human soul is a thing of infinite possibilities. Imperfection marks it at every stage of its growth, but its capacities are boundless. There seems to be no limit as to what it can be or what it can do. The history of philosophy, science, art, religion, is a thrilling story of development. No great truth is ever allowed to perish from the earth, but every truth is subject to growth and expansion. It may be, and often is, obscured for a while, may appear and reappear, in ever-changing phases, but there is no eclipse.

> "One accent of the Holy Ghost
> The heedless world hath never lost."

The things that drop out of sight are the outworn and inadequate forms of truth, the dry husks which the expanding seed has burst, the forms of faith which belong to an age of ignorance and inexperience, which come to fulfil a purpose, and perish when that purpose has been realized. And who regrets their death? Who would seek to retain them after all reality has passed out of them? They are beneficent and beautiful as the visions of childhood while they last; but when men see beyond them, and have exhausted whatever good they originally contained, they fall like the withered leaves of autumn, gently pushed off the tree of life by expanding buds which are divinely sent to take their place. It is not necessary to pluck them rudely. If left alone, they will fall of their own accord, and die of sheer inanition. It is a waste of power to attempt to destroy them before their time, or so long as there is any vitality left in them.

I sometimes think that we Unitarians have wasted far too much of our strength and resources in attacking errors already doomed to die of dry rot, if left to themselves. We have been busy slaying the slain, as if some portion of the work of progress might not safely be left to the slow care of time. The only effective method of hastening the decay of obsolete ideas and customs is by the creation of a stronger and more abounding revelation of truth, that will do their work more efficiently and afford them no excuse for lingering. This process of normal and unforced transition from the old to the new is as sacred as it is inevitable. It may be hindered, but it cannot be permanently delayed. All theology is subject to this vital principle of growth through decay. It is not and never has been a fixed and unalterable quantity; and there is no existing church which has not revised its creeds more than once, and revised them so thoroughly that the men who first gave them shape would hardly recognize them if they were living. The history of every religion is a record of development, and Christianity is no exception to the rule. From apostolic times down to the present day it has been subject to repeated modifications. Its essential ideas have remained, and will remain; but the forms in which those ideas have been cast have changed with succeeding generations. Reform has succeeded reform; and dogmas which seemed in every respect immutable have, one by one, been cast into the alembic of human thought and experience to come out again transmuted and reborn.

Jesus gave to the world in complete statement the most perfect religious faith. But there was much in it that was germinal. Its truths were, like the mustard-seed and the leaven, capable of indefinite growth. Many of these germinal truths are still, after so many centuries, only half-developed; and others, the most vital, are wholly unrealized, and await the future of Christianity. The conditions under which they take root and grow are as yet unfavorable, and we must look for their fulfilment in the slow unfolding of man's moral and social history. The moment Christianity passed from Palestine into Rome, Athens, Corinth, Constantinople, and Alexandria, it became wedded to speculative ideas and despotic imperialisms altogether alien to its original genius. It slowly conquered the world, but it took as well as gave the elements of truth. Its victories were impaired by corruptions. Paganism stole into its faith, and robbed it of its simplicity and inclusiveness. Worldliness crept into its polity, and transformed its character and mission. It began as a spiritual democracy, and soon became the bauble of priests and kings. The changes effected at successive periods no doubt served a great purpose in making Christianity a world-religion, and redeeming it from the fate of a mere Jewish schism; but they were never intended to be final. The process of growth was destined to be continued, and it is going on with accelerated speed at the present time. We are ourselves in the midst of it; and my chief reason for calling attention to it at this moment is to show that the Unitarian Church of to-day, which is faithful to its traditions, and is not a mere mushroom growth of eccentric rationalism, is taking a very important part in the evolution of Christian thought and sentiment.

The spirit of the nineteenth century is the exact opposite of that which first stripped the religion of the New Testament of its simplicity and universality. The theology of Christendom, as we find it in ancient creeds and institutions, was moulded in an atmosphere charged with rude dogma-

tism and fanatical brutality. For many centuries there has never been a time when the magnanimity and catholicity of Jesus and the first apostles was capable of easy translation into the religious beliefs and habits of classes and nations, or when the world was ready to tolerate such translation. The graces of the Sermon on the Mount and the parables have so far stood a poor chance against the masculine and dominating instincts of men. The democratic ideas and principles of the Gospels are only just beginning to have free scope and play. New and better conditions are slowly coming into existence in our day, for the spread of true Christianity. We live in a larger and healthier atmosphere. The spirit of the age has taken on a new complexion. The old types of tyranny—ecclesiastical, social, political—are either dead or dying. The forces of modern manhood and womanhood are arrayed against them; and the time is ripe, not for a new faith,—for there is nobody with intellect and character enough to start one, if it were needed,—but for a splendid restoration.

Here lies the opportunity for our liberal churches. Their function is to stand fast by Christian freedom and the moral and spiritual ideals of the Gospels, to declare that the stifling of religious opinion in the name of God is no longer meritorious, that uniformity of belief is a perilous illusion, and unconscious intellectual error has ceased to be a moral offence, that social rights and human justice cannot be trampled upon with impunity, that Christian conduct is more vital than correct opinion, and that the holiest energies of the soul thrive best in the liberty wherewith Christ has made men free. The religious world, inside many of the churches, and outside them, too, waits to rid itself of impossible belief, of a vast incubus of superstition, ignorance, intolerance, worldliness, and selfishness, and is looking with patient hope and animated expectancy to the time when the Christian religion will be in reality what now it is in large measure only in name,—the organization of freedom, truth, and righteousness in human lives and in popular institutions and laws.

When the religious history of our own time comes to be written by an impartial historian, it will be found that Dr. Channing, Theodore Parker, and Dr. Martineau, together with the group of Unitarian ministers and churches with whom their names have been so long and so honorably identified, have played a conspicuous part in the effort to restore and rehabilitate the religion of the New Testament. Has any Protestant church a nobler vindication? Is there not enough in the work of these fathers of our Israel to quicken our flagging zeal and inspire our energies? Is their noble enterprise finished? Have we nothing better to do than to rest on their laurels, and to take an idle and shameful conceit in their achievements?

Now and then a doleful prophet in some other church forecasts our destiny for us, and with a strange ignorance of the vitality and staying power of our New England parishes tells us that our days as a church are numbered. We have listened to these funeral orations so often that they have ceased even to be entertaining.

And now and then one hears cowardly sedition from our own ranks telling us that Unitarian Christianity has had its day, that its work has passed or is passing into other hands, and that one-half of our churches is to be absorbed by liberal Orthodoxy and the other half to drop into some vast liberal movement that is anything but orthodox, and which alike in name and character is the next best thing to nothing. To all such forebodings, usually born of faithless weakness, there is but one explicit answer. We are a part of the modern Christian Church, and we are here to stay. The spirit of the past made the religion of Jesus limited in thought and intolerant in sentiment, and it is our function to persist in our efforts until we make it inclusive and universal. Our great leaders stood for a spiritual restatement of Christianity, truer to the gospel pattern and more in keeping with the growing intelligence and purer humanity of the age. They sought their allies where we must seek ours, not outside the Christian fold, but among devout and liberal spirits in all the churches, who against prejudice and misunderstanding are fighting the battle of freedom in which we have been so long engaged. Though they differ from us in name and belief, they are one with us in the love of religious liberty, and are willing to work with us in the countless spheres of

helpful and practical Christianity into which speculative differences do not enter.

I know not how it may be with others; but I frankly confess that, for myself and for the church over which I minister, our sympathies are on the side of any form of Christianity in preference to movements which distinctly rule themselves out of the Christian name and organization. If you ask any of our old parishes whether they care a great deal for what is called Free Religion or Ethical Culture or Agnosticism or Theosophy, and whether they are prepared to indorse and maintain such causes, I think most of them would give but one answer. They would say, and say it beyond any misapprehension, that that is not the purpose of their existence. Their hopes and sympathies do not lie in that direction. There is no disposition to antagonize such movements, to be intolerant toward them; but it is only fair to say that there is also no disposition to adopt and prefer them. It is one thing to be liberal and respectful toward opinions which you not only do not share, but utterly repudiate, and quite another to try to convert your heart into a menagerie for all sorts of conflicting aims and objects. If our churches are expected to be loyal and generous, it must be toward something, like liberal Christianity, which very definitely and forcible commands their enthusiasm.

But there is another strong claim for Unitarianism, as we understand it, to which our congregations are susceptible. The world needs, and never more at any time than it does to-day, the forceful preaching of Christian ideas and principles. That which imperils the life of all our churches at this moment is not stupid conservatism or rampant radicalism, but an insidious foe far more dangerous to the best interests of society,— a stolid indifference to religious needs and impressions. Men and women are being tempted as never before to forsake the ideals and obligations which have hitherto made the churches a moral and spiritual power in the land. Worldliness, whether vulgar or refined, is eating away the fibre and grit of manhood and womanhood. Luxurious indolence and an all-absorbing lust of pleasure are doing incalculable mischief to private and public life, and estranging young and old from the simple pieties and time-honored sanctities of more heroic days. The love of ease and the decline of reverence for anything sacred, and a painful unwillingness to do any duty that involves courage and self-abnegation, is sapping our youth of both sexes of its virility and grace.

No small part of society is repeating the ancient experiment of trying to do without religion, or with as little of it as comports with decency and a fair outward show. On every hand there is a growing disrespect for sacred days and hallowed things; and the devout, sturdy character born and bred of faith and reverence and worship seems to be giving way to a frivolous, mercurial, flippant, and irreverent temperament, which bodes no good to the home or the commonwealth. I am no pessimist, and do not believe that this crazy insipidity without faith, and not unfrequently without any sense of moral obligation, is going to last. Something will happen to teach us—nay, I think many things are taking place to teach us now—that a shallow life cut off from the eternal streams of religious inspiration which have so far fed the best life of humanity cannot long endure; and our people will once again turn to plain living and high thinking and heroic service, and fill the temples which are now in a measure deserted. Moreover, the problems of poverty and ignorance and crime are with us still; and humanity, to say nothing of religion, bids us quell our fears, and stay just where we are, and under the old name and mission continue with increased vigor the wise and humane ministries for which our churches have earned a just reputation.

Here, then, are some of the reasons which have weighed with me, and I doubt not with my parish also, in sensibly shaping our clear duty to Unitarian Christianity. These and similar considerations would hold us loyal and constant to the faith if there were not another Unitarian church in the United States. The thought of giving up anything or slackening in our zeal and generosity never enters our heads. This is no time for disunion or disloyalty, or for putting off the armor of the church militant. And it is solely because the American Unitarian Association seems to us to be the free organization of kindred Christian churches, on a broad and comprehensive basis, that it commands our fullest confidence and sup-

port. We look upon it as the strong executive arm of our affiliated societies. It is the free product of their united intelligence and fellowship, and is elected to represent them in whatever they commission it to undertake. It cannot do more or better than we give it power to accomplish; and, like all representative bodies, it reflects the character of its constituency. That it is not a perfect institution goes without saying, but that it is the best and most efficient our churches have to show also goes without saying. It is easy for an outsider, unacquainted with all the circumstances of the case, to think that it might advance here or recede there, adopt this method of missionary work or discard that, but criticism is always cheap, and the giving of a free certificate of character to persons and movements with which you don't fully agree is a familiar pastime; but what the Association needs, along with reasonable criticism, is loyal confidence and more adequate resources. Discontent will not further our interests, and indifference never yet paved the way to any great enterprise.

Let us watch the work of the Association with a friendly eye, but let us never lose sight for an instant of the largeness and nobleness of its mission and the validity and urgency of its claims. It is the executive arm of liberal Christianity to us, and ought to be as warmly espoused by every one of us as is the Council by Roman Catholics, or the conclave of bishops by Episcopalians, or the Methodist Conference by Wesleyans, or the National Assembly by Presbyterians. If we desire to do anything toward the maintenance and diffusion of the faith which is so dear to us and to our families, it has to be done through this agency, and no other.

It has been the custom of my parishioners to cherish a warm personal interest in the Association, and to maintain that interest, no matter what happens, so long as the constitution of that body is unchanged. We may at times have our conflicting opinions and our fears; but, when the time comes round for expressing our confidence in the Association in a substantial way, there is no division of sentiment. The people have been well schooled in loyalty and generosity. Individual members of the church decide every year what they will subscribe to the Association; and, when their help is called for, they give it without any further trouble, and as if it were a privilege they would not willingly forego. The same sum with little variation is given by each man or woman every year; and, if members of the church are away from home when the collection is taken, they send their checks at the right time, no matter how far they have wandered. Contributions come, whether from San Francisco, Alaska, Florence, or the banks of the Nile. The usual annual notice of the collection is sent round by mail to every parishioner early in March, with the announcement that the money will be received on the following Sunday or at any time that is convenient, and everybody responds. There is a feeling of responsibility in every heart for the union and growth of struggling churches in the denomination, which is as persistent as it is creditable. The money is given, whether in the form of donations or legacies, with the utmost confidence that the best use will be made of it by the men and women intrusted with its distribution. The donors are abundantly satisfied that in setting apart a certain portion of their wealth to the cause of liberal Christianity they are bestowing it where it will bear rich fruit in humble and consecrated ministries, and in elevating and strengthening the moral and social life of the community. And to what diviner use could it be put?

The spread of Christianity and the growth of the best civilization are identical. They go together, they stand or fall in company; and anything that helps or hinders the one helps or hinders both. Their diffusion in every great city or hamlet in the Union increases the forces which endure and operate unspent through many generations. Education in the shape of schools and colleges has its legitimate claims upon public benevolence: philanthropy in all its forms may justly plead for help. But, in my humble judgment, the Christian Church and its agencies overtop them all in importance and durable good. Touch the religious life of men for its strength and betterment, and you touch all the secret springs of character, and mould the entire life of a community, a State, a nation; but allow that to languish, and no success in any direction will atone for failure there. A weak church is

infinitely better than no church at all; and a strong and active church breaking the bread of life to hungry souls is the peer of any institution in the land as the creator of character and the right arm of God.

One word more, and I have done. No association, however well organized and powerful, can do much without popular enthusiasm behind it. And there is one need which the American Unitarian Association cannot meet, let its resources be as large as your benevolence can make them; and that is the demand for a capable and consecrated ministry. There was a time, and not very distant either, when the most successful preachers were neither imported nor drawn from other denominations, but came from the best families in our own churches. Parents were once not only willing, but eager, to bias their sons in favor of the pulpit. It is, I trust, no disparagement of the services of ministers who, as converts, have found their way into our churches and are doing excellent work there, to say that it is a matter of deep regret that so few clergymen are drawn in these days from Unitarian homes, which once supplied the best of them. The fashion runs to-day toward business or the medical college or the law school. And yet, in my humble judgment, the attractions of the divinity school and the pulpit were never stronger or more tempting and persuasive than they are to-day to the right sort of men. It is true they offer no inducement and no satisfaction to the idler or the lover of ease or the man of the world; but for the student, the religious enthusiast, the man of resources and character, blest with a wholesome sanity and free from sensationalism, who is not afraid of hard work, and is swayed by a passion for serving men in all modest and helpful ways, there never was so large or so noble an opportunity.

After nearly thirty years of arduous labor in the profession, in all sorts of positions, and despite anxieties and cares and sore disappointments which fall to the lot of ministers as to that of laymen, I know of no calling so independent and honorable, no toil so productive, and no rewards so sweet as those which belong to the Christian ministry. There is abundant freedom and scope in the pulpit for ability, learning, and active usefulness on the higher levels of thought and experience; and no calling in this age offers so many points at which a wise and tactful man may touch human life for its benefit and blessing. Given sound sense, prudent judgment, a thorough knowledge of men and affairs, an ample scholastic equipment, and the faculty of reaching the average human heart for its inspiration and quickening, and there is no work so enviable, or that grows so much upon a man, and becomes so increasingly interesting and absorbing, as the care of one of those city or rural parishes whose interest and prosperity it is the function of this Association to safeguard and augment.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Eternal Love.

I look to thee in every need,
And never look in vain;
I feel thy touch, Eternal Love,
And all is well again!
The thought of thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road.
But let me only think of thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows thy quickening life,
To nerve my faltering will:
Thy presence fills my solitude,
Thy providence turns all to good.

Embosomed deep in thy dear love,
Held in thy law, I stand;
Thy hand in all things I behold,
And all things in thy hand.
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

—*Samuel Longfellow.*

MONDAY.

Introspection.

O heart of mine, for shame! to ache and ache,
Because a few things thou didst love are lost!
What if some treasures, yielded up, have cost
Thee dear? Is that a sign that thou need'st break?

Millions of hearts did ache ere thou didst feel
One stab of pain; for any heart can break,
But few can play the game of give and take,
And come out whole from under life's hard heel.

So, heart, brace up, and twang thy quivering strings
Into new strength. Ask no more tears of me,
Nor beg of me to voice thy grief for thee.
Poor heart! thou and thy kind are weakling things.

—*Carrie Blake Morgan.*

TUESDAY.

Time.

Do you wish me then away?
You should rather bid me stay;
Though I seem so dull and slow,
Think before you let me go!

Whether you entreat or spurn,
I can never more return;
Times shall come and times shall be,
But no other time like me.

Though I move with leaden feet,
Light itself is not so fleet;
And, before you know me gone,
Eternity and I are one.

—*W. D. Howells, in Harper's.*

WEDNESDAY.

Service.

Fret not that the day is gone,
And thy task is still undone.
'Twas not thine, it seems, at all:
Near to thee it chanced to fall,
Close enough to stir thy brain,
And to vex thy heart in vain.

Somewhere, in a nook forlorn,
Yesterday a babe was born:
He shall do thy waiting task;
All thy questions he shall ask,
And the answers will be given,
Whispered lightly out of heaven.

His shall be no stumbling feet,
Falling where they should be fleet;
He shall hold no broken clew;
Friends shall unto him be true;
Men shall love him; falsehood's aim
Shall not shatter his good name;

Day shall nerve his arm with light,
Slumber soothe him all the night;
Summer's peace and winter's storm
Help him all his will perform.
'Tis enough of joy for thee
His high service to foresee.

—*E. R. Sill.*

THURSDAY.

A Spring Song.

Blow, northern winds,—
To brace my fibres, knit my cords,
To gird my soul, to fire my words,
To do my work—for 'tis the Lord's—
To fashion minds.

Come, tonic blasts,—
Arouse my courage, stir my thought,
Give nerve and spring, that, as I ought,
I give my strength to what is wrought
While duty lasts.

Glow, arctic light,—
And let my heart with burnished steel
That bright, magnetic flame reveal,
Which kindles purpose, faith, and zeal
For truth and right.

Shine, winter skies,—
That, when each brave day's work is done,
I wait in peace, from sun to sun,
To meet, unshamed, through victory won,
Your starry eyes.

—*Louisa Parsons Hopkins.*

FRIDAY.

The Way of Salvation.

If a man himself would save,
Then he will be lost, we say:
Nay, he is already lost,
Selfishness is damned to-day.

But if he his life would lose
For another's sake, we say,
Then, though dying, he shall live,
Such a soul is saved to-day.

—*Hattie Tyng Griswold.*

SATURDAY.

Bravest Battle ever Fought.

The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not:
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen,
Nay, not with eloquent word or thought
From mouths of wonderful men,

But deep in a walled-up woman's heart,—
Of woman that would not yield,
But bravely, silently, bore her part,—
Lo! there is that battlefield.

No marshalling troops, no bivouac songs,
No banner to gleam and wave;
But, oh! these battles, they last so long,—
From babyhood to the grave.

O spotless woman in a world of shame!
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born!

—*Joaquin Miller.*

EDITORIAL.

Anniversaries. In our "News from the Field" department will be found condensed reports of the successful and encouraging anniversary meetings held by the Western Conference in Chicago, the Southern Conference in Louisville, Ky., and by the American Unitarian Association in Boston. Inspiring, noble utterances prevailed largely in each gathering. Rev. H. M. Simmons at the Western Conference, in his address upon "The Altar Higher than the Church," moved every heart to feel the real indwelling of the holy spirit, and certainly threw a radiance as of great joy over the opening of the conference.

At Louisville Rev. J. H. Heywood, the much beloved pastor emeritus of our church there, spoke with clear and spiritual insight in words that will henceforth be a deep part of his contribution to our cause.

At Boston Rev. Samuel R. Calthrop, speaking upon a subject dear to his own heart, "The Evolution of the Kingdom of God," lifted his hearers to great heights of vision, and foretold the greatness yet unrevealed of the gospel of love.

The important practical results of the conferences can hardly be stated in a few words; but the plan of co-operation between the A. U. A. and the West, so heartily approved, will undoubtedly lead to very valuable progress in the immediate future. While the organization of "The National Union" of our young people at the Boston meeting is a step of great significance.

Strength in the West. Referring to the outlook for our Western work, we called attention a month ago to the proposed plan of closer and more thoroughly organized co-operation between the local State conferences, the Western Conference, and the American Unitarian Association as offering a most satisfactory basis for the future development of the Unitarian cause.

Rev. A. W. Gould, Secretary of the Western Conference, takes the same view in his report to the annual meeting of the conference, part of which will be found in our News Department, under the heading "Western Conference." Mr. Gould says: "The most important event of the year has been the cordial reception of the plan of co-operation between the Western Conference, the State conferences of the Central West, and the American Unitarian Association. When the plan can go into operation, it will mark an epoch in our missionary work."

The way to build with strength is to build together. Let us organize a thoroughly representative body such as is proposed under this plan, and then every individual and every church forget local isolation in the one cause, and support and encourage the governing body to work.

The Unavoidable God. Christian Endeavorers and many other earnest people are just now making the mistake of regarding the Constitution of the United States through a very small pinhole. By this method they think they can discover the absence of God. But, surely, we must believe they only declare themselves to have shared the fate of the proverbial astronomer.

In preaching a noble sermon upon this theme recently, Rev. Jenkin Ll. Jones wisely said and aptly quoted as follows: —

"A god that can be 'put in' or 'taken out' of the printed document is no god upon which the soul may rest with a sense that it is cradled in infinity. Well does Bishop Trench say: —

"'If there had anywhere appeared in space
Another place of refuge, where to flee,
Our hearts had taken refuge in that place,
And not with thee.

"'For we against creation's bars had beat
Like prisoned eagles, through great worlds had sought,
Though but a foot of ground to plant our feet,
Where thou wert not.

"'And only when we found in earth and air,
In heaven or hell, that such might nowhere be,
That we could not flee from thee anywhere,
We fled to thee.'"

Intolerant Education. The proposed Education Bill now before the British House of Commons appears to be an anomaly. In the name of education it proposes superstition and bigotry. Our contemporary, the *Inquirer*, thinks the bill will arouse the sense

of justice of every voter in the country. In an editorial the *Inquirer* says: —

Non-conformists have fought too many hard battles to be disheartened by the present unfavorable aspect of affairs; and the meeting on Wednesday showed that Liberationists in particular are in good fighting trim. The successor to Dr. Dale, Rev. J. H. Jowett, spoke nothing but sober truth when he said they had to complete the work of the Reformation. It is a cause which should thrive by opposition; and we are particularly thankful to our sacerdotal friends for coming out into the open on the education question. If Sir John Gorst really meant what he said on Tuesday, and Gace's Catechism may be taught in the Board Schools, the tempers of dissenters will be stirred more than ever. They will not tamely submit to the intolerant "religious" teaching presented in that catechism, which declares dissent to be "a great sin," and that it is "wicked to enter a meeting-house at all."

The dominant note of the meeting was indignant defiance of the "new church rate" which is sought to be imposed by the Education Bill.

Hampton, Va. NOTHING in an educational way is more directly benefiting the "great South" than the noble work of Hampton Normal School. Mr. Frissell, in his published report, makes the following statement: —

Nine-tenths of our 832 Negro graduates, besides many undergraduates, have done good work in teaching; and about three-fourths have made it their life-work, working also in the Sunday-school and temperance causes. Not less than 35,000 children were under their instruction last year. Since 1870 they report having taught over 135,000 children. The 20,000 free Negro schools of the South need nothing so much as well-trained teachers. Virginia's two thousand free colored schools are not nearly supplied. Many of the Negro preachers and teachers of the South are "blind leaders of the blind." No harvest field in the land or in the world is more hopeful or more urgent than this: it is vital to the country.

The Heretic Acquitted. WE summed up the result of the trial for heresy of Rev. William T. Brown, pastor of the Congregational church of Madison, Conn., in an editorial note last month. We have since received from Mr. Brown a full report in detail of the whole proceedings, including his carefully prepared defence. From our knowledge of the popular views of the average member of an Orthodox Congregational church the charges preferred against Mr. Brown seem very natural; that is to say, it seems to us most likely indeed that his average parishioner would be astonished to hear from the old pulpit Mr. Brown's interpretations of atonement, of incarnation, of trinity, of Bible anthority, and would consider such teaching heretical. Let us quote from Mr. Brown's sermons the following sentences referring to the above doctrines: —

ATONEMENT.

Jesus Christ is the Saviour of the world, not because by his death he released men from some debt or made it possible in some way for God to forgive sins. Jesus is the Saviour of the world in many ways, but they all ultimately mean the giving of his life to the world. Jesus saves you and me, not when he releases us from fear of death or judgment to come, but when he makes us over into his own image,—when and so far as he lives in us, thinks in us, works in us, loves in us,—in the measure in which we have his spirit and are moulded by it. No man is ever saved by Christ until he becomes like Christ.

INCARNATION.

Over eighteen hundred years ago a babe was born in the home of Joseph and Mary in far-away Palestine. With the birth of that babe, we say, God came into our humanity. I do not dispute it. I am reverently glad, my brothers and sisters, to affirm my belief in that blessed truth. I rejoice to think that the birth of that babe was a revealing of God to men. But I dare not believe that, without believing that every birthday the world has ever seen was filled with a solemnity and divinity before which I must bow in deepest reverence. I must believe that every babe that comes into the world ought to be a possible evangel of gladness unspeakable to men.

TRINITY.

I believe that the highest manifestation of God is to the individual in personal experience; that this manifestation is threefold; that God as Father, as Saviour, and Holy Spirit is the divine fulfilment of universal human need,—the need to know that the invisible Spirit who is supreme over all is good; the need to know that God has sought and found man, and is touched with the feeling of our infirmities,—in a word,

that God is supremely human; and the need to know God as the inner witness and guide to all truth.

AUTHORITY OF THE BIBLE.

This is what I am contending for, that the Church shall not limit the inspiration of the Holy Spirit to any time or place,—that men everywhere shall deal at first hand with God. Jesus Christ dwells in no book. We may feel our hearts burn within us, while we read how he spoke and lived in other days; but our eyes will not be opened to see him and know him until, in the intimacy of simple living with him, and of service in his name, he shall reveal himself to us in new and unexpected ways. I am not pleading for the abandonment of the Bible. I am pleading for the freer, fuller, juster use of the Bible. I am asking that it be taken for what it is, and not for what it is not and never can be. I am insisting that we shall become a part of that prophetic, apostolic succession in which this Bible was produced, and by which alone its purpose is to broaden out toward fulfilment.

Who can doubt that to many good members of orthodox churches such teaching seems genuinely heretical? Of course, for our own part, we rejoice that there can be found preachers progressive enough to declare the enlightened views here set forth, and most heartily congratulate the members of the learned council that, with the evidence of these passages before them, they can yet declare the charges of heresy against Mr. Brown not proven; for, if these interpretations are accepted as justifiable, it is pretty good evidence that the Congregational body is hurrying off the old camping-ground as rapidly as decency will permit, and that the Unitarian wing will soon be on both sides of the advancing forces.

Jesus not a Socialist. COMMENTING upon the term "Christian Socialist," and considering the actual position of Jesus in regard to questions of social economics, Prof. Shailer Mathews, in an article for the *American Journal of Sociology*, says: —

Jesus was not an economist, and had little interest in abstract questions. His position, at bottom, was practical. The search for wealth is a moral matter. Its use is also a moral matter. If one cannot be faithful in the unrighteous mammon, he is unfit to be intrusted with the true riches. *Wealth is a public trust.* The application of this principle to the various problems of any age must be left to the age itself. As in the teaching of Jesus in regard to the State, the first point to be settled is as to whether an existing economic institution or custom or effort tends to the establishment of fraternity. If it does not, the face of Christ is against it, and the only escape from his woe is to abolish whatever keeps its possessor from using it or producing it to the advantage of society.

Jesus was neither a sycophant nor a demagogue. He neither forbids trusts nor advises them; he is neither a champion nor an opponent of *laissez faire;* he neither forbids trades-unions, strikes, and lock-outs, nor advises them; he was neither socialist nor individualist. Jesus was a friend neither of the workingman nor the rich man as such. He calls the poor man to sacrifice as well as the rich man. He was the Son of Man, not the son of a class of men. But his denunciation is unsparing of those men who make wealth at the expense of souls, who find in capital no incentive to further fraternity, who endeavor so to use wealth as to make themselves independent of social obligations, and to grow fat with that which should be shared with society.

A Tribute to the A. U. A. NOT every one appreciates the vital help rendered to our cause by the continued progressiveness of the American Unitarian Association. In a recent speech before the Pacific Coast Conference President Davis said: —

The American Unitarian Association, now seventy-one years old, had extended its beneficence over all the land. To California it had been especially generous. Every church on the Pacific Coast had been planted and nurtured by it. It had given, on an average, $8,000 a year, while our own contributions had never been more than $800. Its bounty ought to be appreciated, and its service suitably acknowledged.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

Anniversary Week in Boston brings together about one-half of the Unitarian ministers in the United States and Canada, together with hundreds of laymen and women,—a few from far, many from near. After a long and intimate acquaintance with Unitarianism in various parts of the country, it is safe to say that, while here and there there are waves of depression and

some lack of confidence, on the whole never was there such steadiness of purpose, such full, sustained interest, and so hearty a desire to co-operate for the common good. It will be the purpose of the directors of the American Unitarian Association, during the year now beginning, to bring all the resources of our churches to bear upon one common end. Believing that the Unitarian Church in America is charged with the message which it is of great importance to convey to the hearts and consciences of the people, they will endeavor to see to it that the message does carry. He who calls this sectarianism or denominationalism shows thereby his inability to understand the meaning of such a high purpose put into practical relations with common life.

The directors have again voted to sustain the Japanese Mission, although with a much reduced appropriation. The only possible excuse for this expenditure of money is that in no other way are so many human beings reached and helped by the good news which our message conveys.

The question of denominational publications is exciting great interest in all parts of the country. Compared with the great churches, we are at a singular disadvantage. Our people read the literature of the world. It is difficult to induce them to concentrate their attention upon any particular form of religious literature. Our churches are so few and so widely scattered that it is very difficult to furnish promptly, to each section of the country, any journal which shall combine matters of general interest and at the same time appeal to the local constituency. Long experience has shown the impossibility of the permanent establishment of a local self-supporting journal. Many plans have been offered. The *Christian Register* ought to appeal to cultivated Unitarians everywhere. Plans are making to increase its circulation and to extend its influence.

The final settlement of the business transactions of the American Unitarian Association with All Souls' Church, Chicago, is at hand. According to the original agreement the church pays $2,500 for the land owned by the American Unitarian Association; and of the subscriptions for the church building, amounting to $4,214.38, after reference to the original donors, $2,178.38 will be returned to All Souls' Church.

The directors of the American Unitarian Association begin to see their way clear to such a readjustment of the relations between outgo and income that very soon they will balance. The salaries and fixed charges of maintenance will be provided for by funds invested, and all money received from individuals and churches will go directly into the field.

Nearly all the work of destruction that could be caused by financial disaster has been done, and the enterprises which now survive give promise of increased vitality.

Almost insensibly, the older churches have begun to claim a new relation to the Association. Formerly it was understood that the Association would deal almost exclusively with new churches and those that needed assistance. But latterly the pressure which comes upon all independent, liberal institutions has made itself felt in such a way that the Association is called upon through its officers to come into more direct relations with all our churches.

The National Conference to some extent does this work once in two years; and, partly because it has discharged the function of sympathy, and has wrought for the unification of our scattered forces, the need is felt all the more at other times. We are surrounded by great ecclesiastical organizations, compactly organized, trained to give their money for strictly denominational purposes, intent upon publishing their creeds and extending their power. All loosely organized religious bodies are at a disadvantage among churches that exercise authority and submit to authority.

The inhabitants of the large cities on the main routes of travel are somewhat like the dwellers on the mountain-tops. The sun rises there while the valleys are still dark. In a few cities, mostly scattered along the transcontinental railroads, are a few ministers and a few churches who accept liberal ideas. Unitarians in these cities jump to the conclusion that all the world is becoming liberal. Whereas it often happens that not twenty-five miles away from the railroad men still believe in a literal hell of fire and brimstone, and a devil who is still wandering up and down the face of the earth and liable to appear at any time.

If one who has taken many observations, at many times, in many places, can read the signs of the times, liberal ideas within the fold of illiberal churches are at present a source of weakness. With the dominant ideas of their respective churches, and the rule of discipline which is steadily being enforced more and more, liberal congregations must soon "fall in" or "fall out." If they fall in, all the more shall we who stand outside need to strengthen our ranks. If they fall out, all the more shall we be called upon to furnish them some kind of fellowship and a standing place within the Church Universal.

GEORGE BATCHELOR, *Sec'y.*

Continuous, patient effort, guided by wise deliberation, is the true means of spiritual progress.—*Channing.*

SUNDAY-SCHOOLS.

A visit to Chicago and an attendance on the sessions of the Western Unitarian Conference furnished me with many valuable suggestions as well as pleasant memories. Our friends held meetings during the day and evening from May 11th to the 15th. A spirit of harmony pervaded all; and the exercises were deemed, on the whole, most satisfactory. The clerical representatives were out in force, supplemented by associates from the loyal laity. Although the weather was extremely hot most of the time, yet the attendance was sturdily maintained. Rev. Jenkin Lloyd Jones and his parishioners entertained the conference in royal fashion. Nothing was left undone to make delegates comfortable. It was a compliment well deserved by which Hon. D. L. Shorey was re-elected president of the conference after nearly twenty-five years of service, and in the face of his earnest request to retire. Judge Shorey is not only a valuable citizen of Chicago, but he embodies a great deal of intelligent, earnest allegiance to the Unitarian cause. He is trusted by all elements. I found myself feeling very much at home for three reasons: —

First, because I was once more with old friends and classmates. Second, because I found Eastern men present lately transferred to the West, such as Bulkeley, Lord, and others. And the third reason would have been sufficient in itself, that everybody seemed to extend a hearty welcome. There is not so much difference between the Eastern and Western Unitarianism. It is easy to exaggerate the dissimilarities, but on close examination we find that they are chiefly in methods and surface phases. The essentials of Unitarianism are applicable in the West; and the same force that sends them home in the East is the one wanted in the West,—namely, individual leadership and personal enthusiasm.

It falls to me, as representing the Sunday-school interest, to speak more particularly of the day which was assigned to the young people. The Western workers have always maintained a good proportion in their estimate of means to ends. That is to say, they have always given due place to the consideration of Sunday-school interests. We may work around this truth as much as we please, but the inevitable at last falls upon us. If we fail properly to cultivate the rising generation and train it toward Unitarianism, it will be sure to be lacking when the roll-call of maturity is made up. The names will not appear, the voices will not respond. On Wednesday the programme was carried out as published in this department last month, with a few changes. It would be invidious to single out any special address as rising above the others. I may mention, however, two or three features of the day with perfect propriety. A lady Sunday-school worker from Quincy, Ill., though not on the programme, gave a most spicy and instructive address of fifteen or twenty minutes, when called upon. The reports from the Sunday-schools revealed intelligent vigor, and a conscientious desire to deal thoroughly with the work in hand. Many of the schools have adopted the six years' course, prepared and published by the Western Sunday School Society. There seemed to be a strong enthusiasm for this course of lessons. Rev. A. W. Gould, president of the Western Sunday School Society, came in for no little commendation, to which he was certainly entitled. Mr. Gould has a great aptitude for Sunday-school affairs. I was happy to carry the greetings of the Unitarian Sunday School Society; and it seemed to me that, if there ever had been any rivalry, that spirit had passed away. The idea of co-operation entirely prevails.

An interesting paper was read on the succeeding day, left over by special arrangement, by Prof. Brown, on the six years' course, which proved a stimulus for remarks from the floor. The afternoon session of Wednesday was greatly given to the larger subject of religion and the young people. This brought forward the project of the Young People's Union, which was introduced by Rev. Mr. Bulkeley and elaborated by Rev. Mr. Van Ness of Boston. A hearty interest was disclosed by this subject and its discussion in the welfare of our Unitarian young people. Rev. Jenkin Lloyd Jones doubted somewhat the practical wisdom of organizing young people away from the elders. He thought there had been too much of this in other denominations. He contended that young and old ought to work together. This view is certainly correct; but, as I understand it, the movement for the new organization is not intended to create any divisions. Rather does it seek to put fresh energy into the young people, that they may combine more completely and satisfactorily with their elders. It is planned to unite the various little organizations in one large body, from which ought to issue larger and stronger alliances with the older people. There are certain things that young people do not feel like doing with the elders, such as speaking, taking part, and assuming responsibility. There must always be opportunities provided in church life where the young people can be trained somewhat by themselves to these important duties. A vote was passed indorsing the new movement.

I give space to this matter of the Young People's Union rather than to some other topics that were before the conference, be-

cause it has so much to do with Sunday-school work and the growing children of our denomination. I see a splendid possibility ahead for the strengthening of Sunday-school interest and work in this new movement, provided that steps are taken wisely to perfect the organization.

No one can visit the West, as I have done several times, and catch the earnest spirit which animates the little groups of Unitarians here and there gathered over that region without increased appreciation of our principles. There are many obstacles in the Middle West to the progress of our cause and the growth of our denomination. In the face of these difficulties our ministers are faithfully contending. All credit and honor to them and to their loyal followers who stand so firmly for progress and freedom in religion!

The programme of the Unitarian Sunday School Society for its Anniversary Week meeting in Boston was as follows: Opening remarks by the president of the society, Rev. Edward A. Horton, followed by twenty-minute addresses by:—

Rev. William H. Lyon, Brookline, Mass. Subject, "The Relations of the Sunday-school and the Church."

Mrs. James A. Beatley, superintendent of Sunday-school, Church of the Disciples, Boston. Subject, "Reverence: How cultivated in the Sunday-school."

Rev. Allen W. Gould, president of Western Sunday School Society, Chicago. Subject, "Teaching Religion to the Young."

Rev. William W. Fenn, Chicago. Subject, "The Use of Symbols in Religious Instruction."

Rev. Stephen H. Camp, Brooklyn, N.Y. Subject, "Loyalty to the Sunday-school."

The Boston Unitarian Sunday School Union held its annual meeting on Monday evening, May 18, and elected officers for the following year, as follows: president, Mr. Robert C. Metcalf; vice-president, Mr. Frank A. Drew; treasurer, Mr. Julius H. Tuttle; secretary, Miss Louisa P. Parker, 41 Langdon Street, Cambridge, Mass.; directors, Rev. Edward A. Horton, Mr. Dudley R. Child, Miss Helen Pettes, Miss L. M. Gardner, and Mr. John O. Hall, Jr. It is the hope and plan of our Sunday-school workers in Chicago to organize a Union there the coming season. I am sure that it will be one of the most helpful measures they can take to put new energy into that department of church life.

The Channing Hall "Talks" ended Saturday, May 23. Rev. W. Hanson Pulsford has carried these on continuously to the edification of a goodly number of teachers and ministers. The lesson papers in the current series are now out for June: these finish the course for 1895–96. The subjects are "Shipwreck on the Way to Rome," "A Prisoner at Rome," "How the New Testament was Made," and "Revision and Summary."

Every Other Sunday will end this present volume, No. XI., with the issue of June 21, making twenty-two numbers as usual for the current year. Publication is suspended through July and August. This paper for home and Sunday-school has been well sustained the past year by subscriptions, and from various testimonies received it has met the approbation of its readers in the character and variety of its reading matter.

EDWARD A. HORTON.

GUILDS.

WHAT IS EDUCATION?

By a Member of the Winkley Guild, Boston.

We all believe in education: every one of us is striving for it all the time; but what is it that we call education? A few years at school, at the end of which time one can read and write, has a knowledge of history and arithmetic, possibly one of the languages or a little science,—this is what is commonly called one's education; but this is only one part of it. From its derivation it means to draw out, lead forth. Hence, in its true meaning, it is the developing of all man's faculties, the unfolding of the whole human nature. It is the growing up in all things to man's highest possibility. It is a process by which he is lifted out of his original into his ideal state. It enlarges him in thought, in feeling, and in action.

Spencer says: "Education is the preparation for complete living. Thus its function is to fit human beings for the duties of life and the achievement of a worthy destiny." Locke said, "The duty of education is to form noble men, well equipped for the duties of practical life." Thus education aims at developing a noble type of manhood. This is a life-work, one in which all the experiences of this life are our teachers.

The various faculties or capacities which are to be developed are classed as physical, mental, and moral. In order to live completely, the body must grow, the mind be developed, and the moral nature trained. These powers contain large possibilities, and the development of them may be thwarted by neglect or promoted by wise care.

There are two elements which enter into education. These are development and acquisition of knowledge. Without development an individual lacks strength to deal with the problems of life; and, without knowledge, he is as nothing in society. The great law underlying all development

is self-activity. Man's various faculties must be called into frequent exercise, in order to become active and strong. Just as the different parts of the body are developed by regular and systematic exercises, so the mind must be used and must be active for its development. Knowledge is the basis of this activity; and, as food is necessary for physical growth, so knowledge is necessary for mental growth. All moral development, too, is dependent on self-activity; for it is only through the use of any virtue that added strength comes.

All of man's faculties must be developed. Cultivate the physical powers alone, and the result is an athlete or a savage; the moral alone, and you have a zealot or a maniac; the intellectual, and you have morbid oddity.

The ancients laid great stress on physical training, and a sound mind in a sound body was the end at which they aimed. In our day physical exercises have been neglected, and education has become more exclusively mental. Though this cultivation may be overestimated, yet it is important that every one should be trained to a free use of body and limbs. It often happens, however, that many leave school with a knowledge of the Greeks and Romans, but who, as regards the use of their own hands, are most helpless. The Israelites, long before the time of Christ, saw the value of this physical training; and they had this saying: "He who bringeth not his child to any trade maketh of him a robber." It is to them, then, that we owe our manual schools, and no doubt the establishment of these will be a great step toward reducing the number of criminals; for it is claimed that the greater portion of these have not been taught a good use of their hands in a single way. So some training in the use of tools is beneficial; for it is only by means of these that the painter, the sculptor, the inventor, the musician, have accomplished what they have.

It must be observed that diligent application is the inevitable price that must be paid for all physical development, as well as mental acquisitions of all sorts; and it is as useless to expect them without it as to look for a harvest where the seed has not been sown. The road to knowledge is free to all; and, though the path is often difficult, yet the student of firm purpose may overcome the difficulties. Energy is the great thing in study. It is astonishing to see how much may be accomplished in education by the persevering, who avail themselves of opportunities, and use up the bits of spare time that some let run to waste. Thus it was that Froebel obtained his knowledge of minerals; for on his way home from battles, when all the other soldiers were trying to lighten their knapsacks in every way, he would fill his full of specimens for study when he reached the camp. So it is by using up odds and ends of time that men have sometimes reached high culture.

There is no lack of desire on the part of most persons for education, yet there is a dislike to pay its inevitable price; for, though bitter the roots, yet sweet is its fruit. Knowledge conquered by labor becomes a possession, an inward possession, a property entirely our own. Thus the higher one advances in literature, art, science, music, or any line, the more he will own, the greater his possession. It will be his joy which no man taketh away.

A great deal of knowledge, however, may be accumulated; but it is not that that makes the man. It is what one becomes through it. Knowledge is often said to be power; but it must be embodied in upright character, else it is nothing. Pestalozzi even held intellectual training by itself to be harmful, insisting that the roots of all knowledge must strike and feed in the soil of the religious, rightly governed will. It is because knowledge is not fortified by sound principles that we find instances in life of men who are well informed in intellect, yet utterly deformed in character, thus offering examples of warning rather than imitation. Rousseau was a good example of this. He offered the singular combination of grandeur in his works and baseness in his conduct. He defended the principles of justice with fine eloquence, yet he committed most shameful acts. No one, however, can doubt the value of knowledge if right use is made of it; for it not only enlarges one's own world, but is a source of wealth and power to any community.

The value of knowledge, then, is first and foremost for its bearing on life. It should improve character, render us better and happier and more efficient in the pursuit of every high purpose in life. We must ourselves be and do, and not rest satisfied merely with reading and meditating what other men have written. Our best light must be made life, and our best thought action. Guided by the lives and works of others, we must rely on our own efforts and build upon our own foundations.

God has placed us here to develop, just as he has the trees and plants. Trees grow by taking in food and water, and then making it over into their various parts. So man, by effort, can acquire knowledge, develop his powers, purify his nature, and strengthen his character. This, then, is a power given man; and it is his duty to use it. This duty of education—that is, development—was taught by Jesus in his parable of the talents. It teaches that we must add something by our own industry to what has

been given us. We must make good use of our talent, in order to keep it. Hence, the more talents one has, the more he is bound to do, and, the more he uses them and gains, the more he shall receive; but, if not used, they will be taken away. For, as Jesus said, "Unto him that hath shall be given, and unto him that hath not shall be taken away even that which he hath."

Every one of us was made to be something noble and good. The seed that is in each one we may unfold or leave it to be forever only a stunted, half-grown stalk. We may become or not become what God intended us to be. One may be as pure as the lily, another as beautiful as a rose, another as upright as a pine-tree. Man cannot make of himself anything he wishes any more than the sunflower can become a rose; but he can carry out God's intentions concerning him if he makes use of all circumstances, whether favorable or not. "We grow only when we become more and more our truest selves, our best selves." The daisy grows only when it unfolds into a daisy, not when it tries to become anything else.

Therefore, the end of education is an all-round, complete, human development. This is attained by leading all the parts of man's nature to a realization of their highest possibility. So let us cultivate all the powers of body, mind, and soul, and use them as talents in God's service; and, with perfection as our ideal, let us unfold into the most beautiful and most perfect flower in his garden that we are able, and thus attain that noble manhood whose highest exemplification, the ideal of all culture, is Christ.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

The New York League held its May meeting this year in the Unitarian church of Plainfield, N.J.

After the secretary's and treasurer's reports had been approved, a letter was read from Rev. Mr. Morehouse, gratefully acknowledging in behalf of the Gouverneur Unitarian church the receipt of $60 sent by the League. A greeting from the women of the Southern Alliance in conference at Louisville to the New York League was also presented, and the secretary authorized to return the courtesy.

Mrs. Florence Howe Hall of Plainfield, on behalf of the ladies of the church, gave an address of welcome to the visiting league.

The subject for the day was, as is customary for the May meeting of the league, of a denominational character,—"The Service which Rational Religion demands."

Mrs. William I. Nichols of Brooklyn gave the main paper of the day. In a word, she held that our demands are rather *commands* for the worship of God and service of man, that the age needed an awakening, a renaissance of religious thought. We are quick to demand that our minister shall give us his best thought. Let us not forget that it is our duty to co-operate. A regular attendance is our duty.

She advocated a free-pew system as being much more consistent with our belief in the brotherhood of man.

The new appreciation of the duties and pleasures of Sunday brings another service. We must use our influence to see that public libraries, museums, and art galleries are open on Sunday, and that the ignorant and poor are taught to use them.

A rational sociology is another service. We must study the needs of our fellow-men, and let them know they have our sympathy, that we are their best friends. The oppressed laborer thinks the agitator, who inflames his sense of justice, is his only friend. Let us use our influence to further all good reforms, knowing that to improve the sanitary condition of a community is better than to build hospitals, that a kindergarten is worth more than a prison, that to teach a class in cooking is easier than to reform one poor cook. We are our brother's keeper.

Mrs. Sarah E. Barton of New York was then introduced, and spoke feelingly of the service our rational religion demands, of the duty of individual thought to satisfy one's conscience and to decide what we believe and why we do so. And with this larger liberty come greater responsibilities. What is our relation to the Infinite and our duty to our fellow-creatures?

Again, a rational religion demands of us a joyous personal service to our church. This, offered in the right spirit, is worth vastly more than a well-filled purse, necessary as that may be. But more than all of these is demanded of us, purity of life.

In the discussion which followed Mrs. Chadwick urged her hearers to clear thinking on religious matters, and not to be afraid of proselyting when an opportunity presented itself.

Mrs. Edward Rawson from the Society of Friends spoke of the similarity between her church and ours, in that both lay the main stress on the individual working out his own salvation.

Mrs. Hall, Miss Reeve, and Mrs. Dix also joined in the discussion, after which the society united in singing a hymn and repeating the Lord's Prayer.

ALICE P. JACKSON, *Rec. Sec.*

Give not grudgingly, nor of necessity; for the Lord loveth a cheerful giver.

CHILDREN'S CORNER.

A LESSON FROM THE BIRDS.

BY REV. ROBERT C. DOUTHIT.

Perhaps some of you have seen a picture of Saint Francis preaching to the birds. It happened, so the old story runs, that Saint Francis while on a journey heard a great number of birds chirping and twittering from the bushes and trees at the roadside. He said to those who were with him,—

"Wait for me while I preach to my little sisters."

The birds did not fly away when he came to them with a sermon, as we might suppose they would. Instead they gathered around the old saint, and really seemed to find his sermon to them quite interesting. As he spoke, they opened their beaks, stretched out their necks, and bowed their heads to the earth as if listening eagerly to what the good man had to say to them.

After the sermon was over, the birds began their song again, and then flew away to tell the glad news to all the world.

I have wondered sometimes whether these birds Saint Francis talked to could not give us a sermon worth hearing if they could make us understand. They might take a text from the words of Jesus, and preach something after this manner:—

THE BIRDS' SERMON TO BOYS AND GIRLS.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—MATT. vi. 26.

You may learn from the birds (1) a lesson of industry,—of hard work.

Jesus said that we sow not, neither do we reap, nor gather into barns; and yet our heavenly Father feedeth us. He did not mean that all we have to do is to open our mouths, and the food drops in from the clouds. The bees are no more busy than we birds are.

Birdlings have big appetites; and the father and mother are kept busy picking and scratching from dawn till dusk, in order that the children may be fed. One of your bird-lovers says that she once kept two boys at work for several days, digging worms for one young bird; but, in spite of all, it starved to death. Yet every season many of us have three or four broods of bird children that we not only must feed, but must see through the dangers of cats, hawks, boys, and learning to fly.

We birds do not sow nor reap, but we help the sowers and reapers by our hard work in destroying worms and bugs.

We do not go at our work grumbling, as if we had to do it! We go at it cheerfully, and that (2) is a good lesson for you all to learn.

Robin Redbreast speaks quite plainly, and says, "Be cheery, be cheery," and sets you the example by laughing merrily, while at his daily task,—"he-he-he-he-he!" His good spirits seem always to be uppermost. No rain is wet enough to dampen his spirits. He will sometimes sit on a tree stump in a storm; and it seems as if, the harder it rains, the more jubilantly he sings.

Emerson met a chickadee in the woods one winter day, and the cheerful cry "out of sound heart and merry throat" gave the sage a lesson of courage and cheer in spite of the coldness of the world.

Cannot you learn the same lesson?

Then, too, you may learn a lesson of love. Where can you find more devoted mothers than among the "little sisters of the air,"—not only willing to work hard for the family, but willing to die, if need be, in order to defend the home?

Perhaps you have seen a picture of a snake crawling toward a thrush's nest. One of the parents was lying dead near the nest, killed by the snake, while the other was still fighting bravely to keep the robber from their home.

That is every bit true. Not only the thrush, but the robin, the wren, the oriole, and a great many others are not afraid to attack birds or beasts many times their size, when the little ones are in danger.

And not only is love shown in the family, but outside.

There was once a family of robins. The mother bird was killed, and soon afterward the father bird became the victim of a boy's

good aim. Some friends who were watching the little family wondered what would become of these orphan birds. But God heard the cry of the young nestlings; and a neighboring cedar-bird came before day closed, and adopted them. She fed them and took care of them as if they were her own until they were able to take care of themselves. Which do you think showed more of the love of God in the heart, that cedar-bird or the boy who threw the stone?

Of course, all birds are not models in behavior. Like children, they are sometimes saucy, quarrelsome, mischievous, greedy, and selfish.

But we can teach you lessons of neatness in dress, and cleanliness and neatness in the home, as well as set you an example of early rising.

We still teach you, too, that deeper lesson that Christ drew from our lives,—a lesson of trust. We are fed from the bounty of our heavenly Father's table, and we work to pay for it. We go ahead and do the work that God has fitted us for without murmuring, singing blithely as we go, without fear of what to-morrow may bring.

"Are ye not much better than they?" asked Jesus. If you are of more importance than the birds, you should do your part better, or at least as well.

Remember that God who teaches us birds to work and sing, to be loving and trustful, will help all his children if they try to serve him as well.

And, when you have done the best you can to be of some use in making this a better world to live in, by being a cheerful, loving helper in the home or wherever you are, trust him for the rest,—trust the unknown morrow to bring with it only that which is for your good.

Now our sermon is ended. When you take your next walk into the fields or woods, think on these things, and try to make friends with your brothers and sisters of the air.

WYNKEN, BLYNKEN, AND NOD.

Wynken, Blynken, and Nod one night
  Sailed off in a wooden shoe,—
Sailed on a river of misty light
  Into a sea of dew.
"Where are you going and what do you wish?"
  The old man asked the three.
"We have come to fish for the herring fish
  That live in the beautiful sea:
  Nets of silver and gold have we,"
    Said Wynken,
    Blynken,
    And Nod.

The old moon laughed and sang a song
  As they rocked in the wooden shoe,
And the wind that sped them all night long
  Ruffled the waves of dew.
The little stars were the herring fish
  That lived in that beautiful sea.
"Now cast your nets wherever you wish,
  But never afeared are we."
  So cried the stars to the fishermen three,
    Wynken,
    Blynken,
    And Nod.

All night long their nets they threw
  For the fish in the twinkling foam.
Then down from the sky came the wooden shoe,
  Bringing the fishermen home.
'Twas all so pretty a sail, it seemed
  As if it could not be;
And some folks thought 'twas a dream they'd dreamed
  Of sailing that beautiful sea.
  But I shall name you the fishermen three,—
    Wynken,
    Blynken,
    And Nod.

Wynken and Blynken are two little eyes,
  And Nod is a little head,
And the wooden shoe that sailed the skies
  Is a wee one's trundle-bed.
So shut your eyes while mother sings
  Of the wonderful sights that be,
And you shall see the beautiful things
  As you rock in the misty sea
  Where the old shoe rocked the fishermen three,—
    Wynken,
    Blynken,
    And Nod.

—*Eugene Field.*

ILL TEMPER.

When Ill Temper comes to our house,
  With an army of Scowls at his back,
We call up good General Smile,
  And bid him repel the attack.

Quickly the battle is won
  By our leader's courage and art,
For Ill Temper's disorderly crew
  Are every one cowards at heart.

—*Mary F. Butts.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

ANNOUNCEMENTS.

The Ministers' Institute.—Will hold its next meeting at Concord, Mass. The opening meeting will be held Tuesday evening, September 29. The last meeting will be held Friday, October 2. Rev. John W. Chadwick will act as president *pro tem.* Albert Walkley, Secretary.

Ladies' Commission.—The annual lists of the Ladies' Commission on Sunday-school Books are ready, and may be obtained by application to the Sunday School Society, 25 Beacon Street. Supplementary lists will be published from time to time in this paper. The commission is making a special effort to increase the usefulness of its work, and it earnestly requests the co-operation of the ministers and Sunday-school superintendents in placing the lists.

Athol, Mass.—The annual May party of the Second Unitarian Church was the largest in the history of the Sunday-school. Unity Hall was fairly crowded with little ones, and the sight was one of delight and charm. Several very pretty exhibitions were given on the stage by the little girls, including a beautiful scarf dance by seven little girls, with colored light effects; and their marching and posturing were very graceful. The night-gown brigade, with eight young girls in night-gowns and night-caps and bearing candles and dolls, was another feature of unique attraction, and cleverly given. The May-pole dance by sixteen girls and the weaving of the May pole with many-hued ribbons won special admiration. The performances by the older girls included a beautiful minuet by sixteen maidens, which was very effectively given, and a most charming flower drill by the same, the girls being decorated with wreaths and festoons, which were brought into play with graceful and pretty effect. The whole entertainment was a remarkable success.

The Second Church during the last year has made these contributions: American Unitarian Association, $40; Unitarian Sunday School Society, $10; Worcester Conference of Unitarian Churches, $5; The Athol Country Week, $121.19; The Children's Mission in Boston, $10.

Thanks to our pastor, Rev. Mr. Horst, the people of Athol understand thoroughly now the attitude of the Young Men's Christian Association toward Unitarians and Universalists. A few Sundays ago he said he had been asked why the Unitarians of Athol did not take more interest in the Young Men's Christian Association. He replied that it was not because they did not wish to, but because they were not allowed to. The Young Men's Christian Association was a strictly so-called evangelical society, which did not admit to membership Universalists or Unitarians, and that as an American citizen he did not believe in "taxation without representation."

Ayer, Mass.—The ladies of the Ayer Branch of Women's Alliance were guests of Mrs. Charles Sherwin May 1. It was one of the most enjoyable meetings of the year and the largest attendance. A very delightful paper, "What of a Day," by Rev. Caroline J. Bartlett, was read by the president.

Boston, Mass.—In clearness of purpose and practical result the recent Anniversary meetings, May 25–28, were as conspicuous as for their profusion of noble utterances and inspiring speeches.

There was a very large attendance at every meeting; and most noticeably at the meetings in Tremont Temple on Tuesday, in spite of a thoroughly wet day, not only were delegates early in their appropriated seats in the body of the hall, but the large gallery, seating six hundred, was overcrowded with interested listeners, who came not as delegates, but out of individual earnestness and desire to take part in the forward movement of Unitarianism.

The most generally expressed thought, so frequently uttered that it was evidently the common property of the majority, was the belief that the Unitarian Church, having passed the period of uncertainty as to the permanency of its mission, having settled its theological basis, and having overcome the recent financial depression, is now at the dawning day of its greatest usefulness. The spirit that has long brooded seems to spread its wings, and there is a gathering whisper of great expectancy in all hearts.

Rev. S. R. Calthrop revealed the great hope in his strong address upon "The Evolution of the Kingdom of God" before the Ministerial Union, which was the first

meeting of the week. At the invitation of Dr. E. E. Hale and Rev. Minot J. Savage a reception to all visiting clergymen was held on Monday afternoon in the parlors of Unity Church. Dr. C. C. Everett delivered an address on "Harvard Divinity School."

The Unitarian Temperance Society held its annual meeting in King's Chapel Monday evening. Admirable addresses were made by Rev. C. R. Eliot, Mr. J. J. Myers, Rev. S. H. Camp, and others. Rev. George H. Hosmer was elected president for the coming year.

The Women's Alliance met at the First Church, and held a crowded and enthusiastic session, listening to Miss E. P. Channing, Mrs. Catlin, Mrs. Stone, Mrs. Andrews, Mrs. Ames, and many more in a series of effective, stirring addresses.

The annual meeting of the American Unitarian Association was held Tuesday morning in the new Tremont Temple, and was business-like and formal. The secretary's clear statement of the Unitarian position to-day, given in his report, is so admirable we print it in full on another page. The question of life membership came up once more; and, after the usual wide divergence of opinion as to the wisdom of limiting such membership was well aired, the whole matter was again indefinitely postponed.

The address of the morning was by Rev. John Cuckson; and we print it on page 260, under the heading "The Claims of Unitarianism."

The afternoon session was given to ten-minute speeches, from some of the younger ministers, upon "The Forward Movement of Unitarianism." The speakers were Rev. S. W. Brooke, G. C. Cressey, A. M. Lord, Frederick B. Mott, Frank L. Phalen, H. T. Secrist, and C. E. St. John.

The evening session was devoted to a mass meeting on the general subject of "The Relation of Young People to Unitarianism"; and brilliant speeches were made by Rev. Messrs. Wendte, Camp, Van Ness, Horton, and Ames.

The Berry Street Conference of Ministers on Wednesday morning listened to an address on "Pessimism," by Rev. George Batchelor, followed by a bright discussion.

The Meadville Theological School Alumni held a dinner and an important business meeting, at which matters of great moment to the future of the school were discussed and acted upon.

The public anniversary reception of the Young Men's Christian Union was very largely attended, and a most pleasant informal social event it proved.

On Thursday Dr. E. E. Hale conducted the communion service in King's Chapel in the early morning. A representative meeting of Young People's Guilds, etc., was held at the Second Church, and a national union organized under the name "Young People's Religious Union," with Rev. T. Van Ness president.

The usual public meeting of the Unitarian Sunday School Society was held in King's Chapel on Thursday afternoon, and was a large gathering. Addresses were made by the president, Rev. E. A. Horton, and by Rev. W. H. Lyon, Mrs. J. A. Beatley, Rev. A. W. Gould, W. W. Fenn, and S. H. Camp.

In the evening there was a great gathering at the Festival in Music Hall. Mayor Quincy presided; while Gov. Wolcott, Representative J. J. Myers, Dr. E. E. Hale, Mrs. Emily Fifield, and Rev. Messrs. Calthrop, Savage, Ames, Wendte, and others were guests and speakers.

Of the many other meetings held during the week it is impossible to speak; but from all an earnest, hearty, inspiring impulse has gone forth. May it grow and quicken in the hearts of the returning delegates, till it spreads from shore to shore!

Brookline, Mass.—The installation of Rev. William H. Lyon as minister of the First Parish took place on the evening of Friday, May 8. The church was filled, many ministers and delegates from invited churches being present, including those of Congregationalist, Methodist, Episcopal, and Presbyterian churches in the town. A double quartette furnished the music, and the chancel was finely decorated with flowers. The invocation was by Rev. John Cuckson, and the reading of Scripture by Rev. James De Normandie. The hymns were read by Rev. William O. White and Rev. Francis C. Williams, both members of the congregation. The sermon was given by Rev. Edward Everett Hale, D.D., from the text "Whosoever would be chief among you, let him be your servant." It enforced the principle that the liberal church is the servant of the community, devoted not merely to its own welfare, but to the best interests of the whole town. It does this by being under its own control alone, subject to no ecclesiastical head. The preacher exhorted the congregation to remember that they, and not the minister alone, are the church. All must join in the work. Hon. John Lowell gave the welcome of the church to the minister, referring to the fact that the latter was not a stranger to the congregation, since he was once the superintendent of the Sunday-school, and hoping for a long pastorate. Mr. Lyon replied that he had come rather because of the hearty and united confidence which the church had shown in him than because of any confidence of his own, and expecting much from the co-operation of the parish. The prayer of installation was offered by Rev. Charles G. Ames. The right hand of fellowship was given by Rev. Charles F. Dole, who dwelt upon the difficulty of the post which was now to be taken, but hoped much from one who had shown himself already capa-

ble of so much loyalty. The late pastor, Rev. Howard N. Brown, gave the address to the people, speaking of the happy relations he had and continued to have with them, and urging them to renewed confidence in themselves and the work before them. On Tuesday evening a large reception was given the new minister and his wife at Pierce Hall, and on Sunday the church was filled at his first service.

Burlington, Vt.—Unity Club held its annual meeting on April 17, and elected Mrs. C. A. Murray president for the fifth year, with but few changes in other officers. Our work for the season has been on the whole successful, although we always wish we could interest a larger number of the young people, and are hoping for some help from the new Young People's Union. Our course has been a very interesting and instructive one, taking the form of lectures by professors of the University of Vermont on "The Relation of Theories of Evolution to Modern Thought," "The Evolution of a Loaf of Bread," "The Germ Theory of Disease," and "Electricity," and one on "Astronomy" by the pastor, Rev. J. H. Metcalf, the four last illustrated, two evenings devoted to the "Electricians of the Past and Present," one evening on "Psychic Phenomena," taking hypnotism and telepathy, one on "Geology and Agassiz," one on "Life and Works of Eugene Field." Two evenings were given to entertainments to raise the necessary funds to carry on the work,—a chicken pie supper and a dramatic effort, a farce by our own members mostly, both of which netted a goodly sum.

A part of one evening, November 29, was given to a memorial service for Miss Kate W. Lowrey, whose death has made a large vacancy in our ranks; for her influence was always for the right, and we cherish many pleasant memories of her companionship and quiet, unassuming life among us. Her faith and her character is a benediction to all her associates.

Our musical friends have helped us with their talents on several occasions, and the little social meetings after the study hour have served to draw us together in closer bonds of unity.

Castine, Me.—Rev. William Brunton has received a call at Castine, Me., for six months, the society hoping that it will be continued, as new life and prosperity have come to it with his labors.

Chelsea, Mass.—The Chelsea Branch of the National Women's Alliance held its annual meeting on Thursday, May 7. Miss Margaret B. Barnard, president, and Mrs. R. K. Wilcox, secretary, resigned. The Branch, though small in numbers, has, under the direction of Miss Barnard, done stalwart work for the church. Her standard of work has been high, her zeal and loyalty to the cause unflagging. It is to be lamented that arduous duties in another direction make it necessary for her to leave this field of labor. With the meetings of the month of May the Unity Club season of 1895–96 comes to an end. Its social season closed with the annual supper on Wednesday evening, May 13, and was a most *recherché* affair. The dramatic entertainment given with such success on March 18 that it was by special request repeated on April 23 showed a high order of amateur art, and the annual ball given by the club was in points of management and elegance an event of the season. The study classes in social evolution, French Revolution, and Shakspere, closed with the week of May 20–27. Acknowledgments are due the president, Mr. G. E. Alley, for his wise administration of two seasons. The Social Circle held its annual meeting on April 21, and elected an executive board. It is the vanguard of financial assistance to the church; and the Sunday-school, still superintended by Miss Barnard and Miss Dockham, with a strong ally in Miss Gerrish, holds its own in high excellence.

Chicago, Ill.—First Church: On May 10 the Sunday-school was closed for the summer with what was called a "nature Sunday." Each child brought some little nature story or poem of his own selection, and nature songs were sung and talked about. Mr. Learned, who has acted as superintendent since the beginning of the year, and Mr. Fenn also read poems; and in closing Mr. Fenn told the children something of the plan for work next year. Since the last report the Alliance and its various sections have adjourned till next fall. Though many of the meetings have been small, the work has been interesting; and, looking over the whole year, we can at least say it has not been unsuccessful. Mr. Fenn went East in May to attend the celebration of the one hundredth anniversary of Mr. May's church in Philadelphia. During his absence Rev. E. A. Horton of Boston occupied the pulpit on May 17, and Rev. Allen W. Gould on the succeeding Sunday. On June 29 the First Church and the new church in Hyde Park will hold exercises at the laying of the corner-stone of the Memorial Church and in celebration also of the sixtieth anniversary of the First Church.

—Unity Church: On Sunday, April 26, the members of Unity Church had the pleasure of listening again to Robert Collyer, who spoke to a large audience, made up, to great extent, of old friends and parishioners. Dr. Collyer was accorded the usual hearty welcome, though all regretted deeply the sad occasion which called him to Chicago. This was the death of Mrs. Nathan Mears, one of the founders and stanch supporters of Unity Church. Closely following Mrs. Mears's death occurred that of

Mr. Porter P. Heywood, another of the old-time members of Unity, whose interest in the church remained unabated up to the time of his death. Mr. Bulkeley is keeping the work of the church well in hand, and is doing considerable outside in the way of preaching and lecturing. On Saturdays he meets with the young ladies' sewing society, known as the Saturdays, and frequently adds interest to the session by a brief, informal talk on some subject connected with the church work or the religious life. On Sunday evening, May 10, he spoke in the People's Church of Sterling, Ill., taking as his subject "The Trial of our Work," and on Monday evening, April 27, lectured in the Universalist church of Elgin on Concord, Mass. On the evening of May 21 he spoke before a liberal organization at Westville, Ind., on "Positive and Practical Religion."

Concord, N.H.—The thirty-seventh annual May Festival, given under the direction of the Parish Fund Society, was held in White's Opera House on the afternoon and evening of May 1, and was a most successful affair. As usual, the opera house was crowded with people; and visitors were present from several of our neighboring cities. The festival was opened at 4.30 o'clock with the children's dances. The first event was the grand march by one hundred boys and girls, after which the May-pole and several other fancy dances were given by the children. Supper was served in the banquet hall. At eight o'clock an excellent entertainment was given, one of the most pleasing features of which was a parasol drill "In the Sunshine," by eight young ladies in dainty costumes of pink and white. Around the hall were arranged various booths and tables, under the charge of efficient committees, and at which flowers, home-made candy, lemonade, ice-cream, and fancy articles were offered for sale.

Rev. F. L. Phalen is to be the Memorial Day orator at Ashland, N.H.; and he is to lecture before the scholars of the Dover high school early in June. Two of Mr. Phalen's recent sermons have appeared in pamphlet form, "Jesus, the Healer, and our Modern Messiahs," published by members of the parish, and "Mary, the Mother of Jesus, and Thoughts about Womanhood," published by the Women's Alliance.

Connecticut Valley Conference.—The semi-annual meeting of the Connecticut Valley Conference of Unitarian-Congregational and Other Christian Churches was held in the Unitarian church at Bernardston, Mass., on Wednesday and Thursday, May 20 and 21. On Wednesday evening at eight o'clock the sermon to the conference was preached by Rev. Charles Brown Elder of Keene, N.H. On Thursday morning the conference assembled at 9.30 o'clock for the reception of delegates and the transaction of business. At ten o'clock there was a platform meeting. The speakers, limited to fifteen minutes each, discussed the following theme: "Unitarianism in its Relations" (*a*) "To Theology," Rev. Samuel R. Free of Willimantic, Conn.; (*b*) "To Sociology," Rev. Bradley Gilman of Springfield, Mass.; (*c*) "To Personal Religion," Rev. E. B. Leavitt of Brattleboro, Vt.; (*d*) "To Other Forms of Liberalism in Religion," Rev. Arthur Anderson Brooks of Greenfield, Mass.; (*e*) "To Traditionalism," Rev. George Fisk Piper of Northfield, Mass.; (*f*) "To People outside Religious Organizations," Mr. E. L. Staples of Shelton, Conn. A general discussion followed. At 2 P.M. an address was delivered by Rev. George Croswell Cressey, Ph.D., of Salem, Mass. Subject, "Our Authority for Truth." At three o'clock Mr. George W. Stone of Boston delivered an address on "Our Missionary Work."

England.—MANCHESTER: Oldham Road: The bazaar and floral fête in connection with the redemption of the mortgage fund held last week raised about £300. This amount, together with subscriptions, will, when expenses are deducted, enable the church to pay off the mortgage of £500, but will not leave sufficient balance to provide for the renovation of the buildings. Enough goods, however, remain on hand to form a foundation for a good sale of work later on in the year.

NORTH CHESHIRE UNITARIAN SUNDAY SCHOOL UNION: The annual conversazione was held at Stalybridge on Saturday, April 18. About one hundred and thirty persons sat down to tea. The after proceedings were presided over by Rev. H. E. Dowson, B.A., whose opening speech was one of great interest to all members of the Union. Rev. Messrs. N. Green, G. Evans, M.A., T. R. Elliott, G. H. Smith, H. S. Tayler, M.A., and W. Harrison spoke during the evening. A most interesting musical and dramatic entertainment was given by the Stalybridge friends, and numerous objects of interest were laid on the tables.

Ithaca, N.Y.—The spring meeting of the Unitarian Conference of the Middle States and Canada met here on May 18 and 19. The dedication services were held at the Unitarian church on Tuesday evening, May 19. A report of these meetings will be given next month. The ethical section of the Unity Club holds most helpful meetings after the morning service every Sunday.

Lowell, Mass.—Rev. Charles T. Billings of Hingham, Mass., has been called to the pulpit of the First Church here; and it is understood he will accept. This church has been without a settled pastor since the

resignation of Rev. George Batchelor, who was called to the position of secretary of the American Unitarian Association. Mr. Billings has been pastor of the Third Church in Hingham for the past six years, where he is much beloved.

Milford, N.H.—The Unity Club closed its very successful course of entertainments May Day evening by giving a musicale in the church auditorium before a large audience. The artists were all local talent, twenty-five in number. The concert was said to have been the finest ever given in the place, and netted a good sum of money. Most of the entertainments have been literaries,—a lecture or address on travels, as "A Trip to the Bermudas," "A Visit to the Yellowstone Park," "Rome and its Churches," and the like,—the same preceded and followed by a brief entertainment, music and readings, closing with ice-cream and cake and a social half-hour. Admission to all, ten cents. All the papers and lectures have been from members and friends of the Unity Club.

The Popular Lecture Course closed on Wednesday evening, May 6, with a lecture by Prof. A. E. Dolbear on "The Future Developments of Electricity." There were seven first-class lectures for $1, as follows: organ and vocal concert, Mr. Fred H. Young of Lynn, organist, and Miss Powell of Nashua, contralto and reader; "A Knapsack Journey from New York to Central India," by Rev. T. F. Clarke of Brooklyn, N.Y.; "The Canadian Rockies" and "The Passion Play of Oberammergau" (this last special), by Rev. J. J. Lewis of Boston; "Charles Dickens," by Rev. James Kay Applebee of Boston; "John Stark," by Rev. W. H. Morrison of Manchester; "The Great Moral Power of the World," by Rev. J. M. Pullman, D.D., of Lynn. The net profits of this course (the fifth year) was above $100, and was a great thing for the community.

The Sunday Evening Citizens' Course of free lectures by laymen of marked ability and high official position attracted much interest, and were patronized by the leading citizens of the town and outside of the town. Some of the speakers were Messrs. Hon. Clarke, Lyford, and Gowing of New Hampshire, their subjects being "Good Citizenship," "Christian Unity," and "The Mutual Obligations of the Town and the People toward our Schools." This, too, is a regular institution, this being the fourth season. These three courses of lectures and entertainments have furnished high intellectual and social delight to the people of Milford, since they interest the best people of the town, and are an education to the public, and indicate an important work for the church to do. Besides these lectures the pastor lectured and preached Sunday evenings for six months.

The church does not have a Unitarian Club, its men are so few; but it has held two meetings, which are to be resumed in October, of the nature of Unitarian clubs. The ladies get up a supper at a small price, invite the public to come at 6.30 o'clock, to be followed by a half-hour's sociable, and at eight o'clock adjourn from the chapel into the auditorium for a half-hour's musical or other entertainment, and then for an address by such men as William H. Baldwin and George W. Stone of Boston on some such topic as "The Duties of Laymen" and "The Church as a Social Factor in the Community." Into these meetings others besides our own people come, getting a supper, a sociable, a lecture, and an entertainment for fifteen cents, which small fee pays all expenses and something besides.

The Sunday-school is not large; but it is blessed with three Bible classes of adults, who can be depended upon for workers and stand-bys. The new Sunday-school Service Book has been introduced the past year. Four concerts are annually held with success; namely, Easter, Flower Sunday, Harvest, and Christmas, also a temperance concert and concert for Society for Prevention of Cruelty to Animals, or Pillsbury Band of Mercy. The Ladies' Christian Union stands for financial interests and the general social well-being of the church. It meets weekly for ten months for work and literary exercises, holds two sales annually and several dinners and suppers, as is the custom with all the churches in this section of the State. Several hundred dollars are thus raised toward parish expenses, which are always met promptly, no debt being allowed to accumulate in any department. The society is small; but it stands for public spirit, and is in several ways a model country church. This report must suffice for a whole six months.

Milton, Mass.—The funeral services for Rev. John Hopkins Morison, D.D., who died in Boston on Sunday, April 26, were held in the church of the First Parish, Milton, of which he was "Pastor Emeritus," on Tuesday afternoon, April 28, at quarter-past three. The day was calm and beautiful. The tolling of the bell, which began as the funeral procession entered Milton, was very solemn and impressive; and Milton flags were at half mast. A large number of friends and parishioners assembled in the church. The pulpit and chancel were covered with flowers; and the casket was borne up the aisle by Prof. A. V. G. Allen, D.D., of Cambridge, Rev. H. N. Brown, Rev. P. R. Frothingham, Rev. S. J. Barrows, Rev. W. H. Lyon, and Mr. George B. Morison, preceded by Rev. Roderick Stebbins, who read, "I am the resurrection and the life," while the organ sounded in a soft undertone. The casket was laid among the flowers in front of the pulpit, where for thirty years of his

ministry Dr. Morison had preached to his people. Dr. Teele, who was the minister of the neighboring church and a personal friend of Dr. Morison during his Milton life, sat in the pulpit through the interesting service. The Bible reading, the prayer, and the memorial address were conducted entirely by Mr. Stebbins. Several musical selections and hymns were sung.

Missouri Valley Unitarian Conference.—The first union liberal Christian conference ever held in this section was held under the auspices of the Missouri Valley Unitarian Conference at Unity Church, Topeka, May 5 and 6. All the Universalist ministers in this vicinity within a radius of one hundred and fifty miles that we could learn of were invited. Two out of the five invited were present; and those who could not be here expressed their sympathy with such a liberal union meeting, and their regret that they were unable to come. A Methodist brother, Rev. R. T. Kerlin of Jamesport, Mo., who was at the Harvard Divinity School last year, was also among those who attended and took part.

It was a source of great regret to us that one who had been coming among us for so long was here for the last time, Rev. T. B. Forbush. No one who does not know the condition of the churches and the general conditions in this part of the West, as well as Mr. Forbush's peculiar fitness for the work and his thorough understanding of it, can realize how keenly we regret his loss, and how much we wish he could have still kept up his work in the Central West. At the close of the conference, through Rev. J. E. Roberts of Kansas City, those present expressed their high appreciation of him as a man, and of the worth of his work and regret at his departure.

Below is given the programme of what, in the opinion of those who have attended all its sessions, is the most successful meeting of the conference since its organization. It seems to be the general wish that these union conferences so happily begun may be continued. Programme: Tuesday, May 5: address of welcome, Mr. F. H. Foster, president Missouri Valley Unitarian Conference; response, Mr. H. B. Pierce for Mr. A. P. Wilder, president Universalist State Convention; sermon, Rev. C. G. Howland, Lawrence; discussion, "How Liberals may co-operate,"—from the standpoint of a Universalist, Rev. Charles R. East, Kansas City, from the standpoint of a Unitarian, Rev. T. B. Forbush, superintendent of the American Unitarian Association for the Central West; "Liberalism in England," Rev. Prof. James Black, Topeka. In the evening conference sermon, "The Old and the New Functions of Religion," Rev. John E. Roberts, Kansas City. Wednesday, May 6: five-minute reports from the various churches as to the condition of their societies; paper, "The Relation of the New Psychology to Theology and Religion," Rev. W. G. Todd, Kansas City, Kan.; "The Ideal Minister," Prof. W. H. Carruth, Lawrence; "The Ideal Layman," Rev. F. M. Bennett, Carthage, Mo.; platform meeting, "What I want to preach, and What the People want to hear,"—Rev. Clarence L. Ball (Universalist), Junction City, Rev. R. T. Kerlin (Methodist), Jamesport, Mo., Rev. T. B. Forbush (Unitarian), Chicago.

New England Associate Branch Alliance.—The meeting in Taunton on Wednesday, May 6, proved a very interesting one. The day was gloomy, and the doubtful skies probably prevented the larger attendance which sunshine might have given; but there were ladies from Maine, New Hampshire, and Rhode Island, and from twenty-four of the Branches in Massachusetts. It was a great pleasure to see such a beautiful church in its charming grounds. Mrs. Wells presided; and Mrs. Forbes gave an address of welcome, stating some interesting historical facts connected with the early history of the town and church, which is one of the oldest in the State, going back to the very early days of the Plymouth Colony. Papers were read by Miss A. M. Talbot, "A Right and its Obligation," and by Miss H. S. Tolman, "Should Rich Women work for Money?" Perhaps the most striking thing in these papers was the very broad view taken by both speakers. Neither advanced a cut-and-dried opinion, which she endeavored to support; but each treated with fairness both sides of the question. This very catholicity of view makes it hard to give a summary of the papers. The word "rich" was qualified, as rich is a very comparative term. We might rather say women who do not need the money for actual living expenses. Later Mrs. Forbes well presented the points under the three heads, the economical, the ethical, and the social. The animated discussion which followed showed how great was the interest roused by the treatment of the subject. The speakers were Mrs. Peterson of Jamaica Plain, Mrs. Frothingham of New Bedford, Mrs. Goodwin of Cambridge, Mrs. Rounds of Dighton, Miss Hall of Dorchester, Mrs. Holmes, Mrs. Wells, and Mrs. Hale of Boston, and one or two others whose names the secretary did not catch. It was hoped that Mr. Milton Reed of Fall River would speak, but he was unable to be present. Miss S. B. Williams of Taunton read the following letter from him:—

"Is it possible that there can be two canons of living, one for men and one for women? If it is honorable for a wealthy man to engage in active life and strive after results, why not for a woman? Wealth is a most uncertain and fugitive commodity. Every woman should know how to earn her

living, and in some way should follow the advice which Mr. Lowell gave to his noble nephew, 'to pay his way through life by making himself useful.' The idea of displacement is a narrow one. There is usually plenty of opportunity for work for the industrious. A rich girl can use her income in a noble or a selfish way; but she ought to have a chance to work,—indeed, ought to work in some way commensurate with her health and ability. I have little more respect for a female than a male trifler and idler. 'Without haste, without rest,' is nature's law, and it must be that of mankind; that is, we should always be employed.''

The principal paper in the afternoon was from Mrs. Emily A. Fifield, on ''Alliance Work.'' One of the Taunton ladies writes: ''It is a mystery to me how Mrs. Fifield can clothe the same ideas in a new dress as she does. I should not have dreamed that I had ever heard it before.'' Mrs. Fifield quoted Miss May's prophecy of the future open to this work. She would have rejoiced in the fulfilment. The Alliance has broadened the fellowship of Unitarians from Maine to California, and has carried the banner of our faith into States and Territories where our cause was unknown. No money can measure the opportunity and influence offered by our Post-office Mission and our Cheerful Letter Exchange. Rev. Miss Leggett spoke of the spiritual power exerted through the Alliance work and the sympathy of Alliance members with each other. Mrs. Drew of Westerly gave an account of the formation of the Branch there, and spoke cordially of the aid and sympathy extended by other Branches. Mrs. Patten of Bangor, Mrs. Cleveland of the Channing Conference, Mrs. Holmes of Boston, and Mrs. Thayer of Brockton all spoke briefly. The meeting adjourned with a vote of thanks to the Taunton ladies for their hospitable entertainment. Ellen S. Hale, Secretary.

Newburyport, Mass.— There are in Newburyport at least one hundred families who, while in sympathy with the Unitarian Church, and while always looking to its ministers for service in time of need, have no seats in church and sustain no membership in any way. All these people would be more than welcome, and their presence would help the religious cause they profess to believe in. The hospitality of our church is unbounded, and there is warmth and good cheer for all who come. Those who can contribute little or nothing financially are as cordially desired as the wealthy, and they can always find regular seats to call their own for the asking. Let all liberal Christians rally about the old First Religious Society!

North Middlesex Conference.— The officers and Prudential Committee of the North Middlesex Congregational Conference of Unitarian and Other Christian Churches met in Lowell in the office of J. Tyler Stevens on Thursday last to arrange the forthcoming conference in Lowell in June. The invitation of the First Unitarian Church of Lowell was accepted, and the date of the conference fixed for Thursday, June 11. There will be addresses by distinguished speakers, and these will be announced later. George C. Wright, Secretary.

Oakland, Cal.—We had a most delightful Easter service. The floral decorations were particularly fine. Over twelve hundred double Henrietta roses, sprigs of orange blossoms, calla and Easter lilies, were employed, besides plants and ferns. A beautiful rose or spray of orange blossoms was affixed to every one of the six hundred seats, a welcome to the occupant. The hard-working president of the Floral Committee, Mrs. E. A. Kluegel, deserves our especial thanks, together with Mrs. Josiah Stanford, who was so generous with her floral offerings. An elaborate printed order of service, voicing in Scripture, prayer, poem, and song the varied and beautiful sentiments attaching themselves to the festival, was rendered by the pastor, choir, and congregation. A special ''In Memoriam'' paid loving tribute to fourteen friends who had passed away during the year.

Pacific Unitarian Conference.— The twelfth session of this conference was held at Alameda, Cal., April 22–24. Some admirable addresses were given; and the following interesting reports made:—

Rev. C. W. Wendte, as superintendent of the American Unitarian Association, referred to the condition of Unitarian church life ten years ago, when he first came to the Pacific Coast to undertake the systematic conduct of the missionary work of the American Unitarian Association. There were at that time only seven organizations, four church buildings, six ministers, and church property valued at $150,000. Only two of these churches were self-supporting. The others were little more than missionary stations of the American Unitarian Association. To-day there are thirty church organizations and eight missionary stations, eighteen church buildings and four church sites, property valued at $600,000, with $75,000 indebtedness, twenty-three ministers actively employed and ten others ready for at least occasional service. The spirit of our ministers and churches, though dimmed with financial cares, is unbroken. We have temporarily suspended services in a few towns, but new movements have sprung up in other places. We have lost no church edifices, but have actually added to our property during these financially hard times. The American Unitarian Association has withdrawn more or less mis-

sionary aid during the past year, but new societies have sprung up spontaneously. The latest born are churches at Palo Alto, Visalia, and Lemoore, Cal., and a missionary station at Eugene, Ore.

Mr. Wendte announced that he had resigned his superintendency, to take effect June 1, in order to devote himself more fully to his church in Oakland.

The Northern Pacific Conference reported through Rev. E. M. Wilbur of Portland, Ore. No session had been held during the past year, owing to the hard times making it impossible to secure an attendance of its widely scattered constituency.

Rev. Mrs. E. T. Wilkes reported for the Southern California Conference in a very cheerful and happy way, dwelling on the encouraging features of the work in that region, especially at Los Angeles, Ontario, Santa Ana, San Diego, and Santa Barbara.

Reports from Churches.—Alameda: Mr. Baurhyte read what the chairman called a model report, showing a flourishing state of affairs.

Berkeley (Charles A. Keeler): The ladies raised over $800 toward a building.

The church site is put on a satisfactory basis. It is hoped to build a modest little church next year. The society was never in so good a condition.

Hanford: Rev N. Shultz gave an interesting report of the churches in Hanford, Lemoore, and Visalia. The encouraging account was much appreciated. A tribute was paid to Mrs. Sarah Pratt Carr's efficiency as a preacher and organizer.

Oakland: Mr. Wendte reported the church in a better financial and moral condition than for years past.

First Church, San Francisco, was reported for by Dr. Horatio Stebbins.

San José sent in a most encouraging report through Mrs. A. A. Stowe. The former depression had given place to a most hopeful feeling since Mr. Haskell had returned to his former pulpit. Thanks were due especially to the American Unitarian Association for its timely help, by which the continuance of the society had been assured.

Rev. Nicholas Boyd reported interestingly for his work as chaplain of the Sailors' Home.

Rev. Mrs. Wilkes spoke of her work at Palo Alto in her usual happy vein. Mr. Wendte expressed the conviction that the two San Francisco churches should make this Palo Alto movement their peculiar care, aiding it by ministerial service, money contributions, and general supervision and help.

Santa Maria was reported for by Rev. G. T. Weaver. The experimental stage had passed.

The lunch hour intervening, a cheerful company sat down to a tempting spread, and enjoyed an hour's conversation. Reassembling, with Mr. Simeon Holland of San José in the chair, the reports from the churches were continued.

Plymouth and Bay Conference.—The twenty-ninth annual meeting of the Plymouth and Bay Conference was held in Norwell Thursday, May 7, about three hundred delegates being present.

Pomona, Cal.—The Unitarian church here is in a healthy condition. The pastor, Rev. U. G. B. Pierce, is a live, up-to-date man; and the church is gradually increasing in membership in response to his efforts. Seven new members were admitted on Easter Sunday.

Mr. Pierce preaches at Ontario, six miles east of Pomona, every Sunday afternoon. Consequently, we have no evening service, which is to be deplored, as a great many young people particularly who would attend our church go elsewhere.

The Sunday-school is in a flourishing condition. Our pastor's wife is the superintendent, and is devoting a great deal of her time and energy to this branch of the church work.

A Young People's Class for the Study of Religion is another new feature. The "Evolution of Religion" has been the subject under discussion recently, and is becoming very interesting.

The Ladies' Aid has a membership of about thirty of our brightest women. They are ever on the alert, devising ways of increasing our finances.

Reading, Mass.—The following was the order of services for the installation of Rev. Frederic J. Gauld as minister of the Christian Union Church Thursday, April 23: organ voluntary; anthem; invocation, Rev. Leslie W. Sprague; selections from Scripture, Rev. Minot Osgood Simons; anthem; sermon, Rev. Edward A. Horton; hymn; prayer of installation, Rev. Leslie W. Sprague; response; charge to the minister, Rev. Christopher R. Eliot; right hand of fellowship, Rev. Henry C. De Long; anthem; charge to the people, Rev. C. J. Staples; anthem; welcome to the town, Hon. Horace G. Wadlin; closing prayer, Rev. Henry C. Parker; hymn; benediction, by the pastor.

Salem, Mass.—The First Church Alliance has recently entertained the Alliances of the other Unitarian churches of Salem at a pleasant meeting in the East Church parish house. Rev. James De Normandie addressed the meeting on "A Visit to our English Unitarian Friends."

—Dr. Francis Lamb has addressed the East Church Alliance on "The Calhoun School."

—Rev. George D. Latimer has been formally established as pastor of the North Church. He expects to visit Europe during the summer vacation.

—Rev. George C. Cressey, Ph.D., of the First Church will give the opening address,

on the subject "What can we do to assure and increase the Life of our Church?" at the summer "basket" meeting of the Essex Conference at Danvers, June 3.

—For the first time in the history of the Barton Square Church a woman has occupied the pulpit, Miss Margaret B. Barnard of Chelsea having preached there with great acceptance on a recent Sunday morning.

Salt Lake City, Utah.—Our Western superintendent, Rev. T. B. Forbush, returned with our minister from the Rocky Mountain Conference, and preached a strong and helpful sermon last Sunday on "Why do We pray?"

On Monday evening he addressed the Men's Unitarian Club at their regular monthly meeting, setting forth the value of the Church in the cultivation of ideal life in the community and the necessity of meeting existing conditions in such a way as to build up and strengthen the influence of the Church among all classes, and especially in such a way as to win the respect, confidence, and co-operation of the active, practical business men of the community.

On Tuesday evening Mr. Forbush attended the monthly social entertainment of the different Branches of the church, at which committees were present from the Sunday-school, Unity Circle, the Men's Unitarian Club, and the Young People, to welcome and introduce all who came. He expressed great delight in the evidence of substantial growth made since his last visit, not only in numbers and in the excellent appointments of the new hall, but also in the development of the social life of the church.

Mr. Forbush, as Western superintendent, has been an invaluable aid in the life of our church. In fact, as hopeful and promising as is the condition of our society, it is openly recognized by its leaders that it would not be in existence to-day but for the wise oversight, counsel, and assistance of our Western superintendent. It is, therefore, a matter of very great regret to the members and friends of the society to know that this will be the last visit of Mr. Forbush in his official capacity.

The Sunday-school has received another valuable contribution of books this month from the Mission Committee of the Arlington Street Church, and another from an unknown friend. The library is becoming a very useful factor in our church work.

Generous and timely contributions of money, also, have been received by the church from the Arlington Street Church, the Jamaica Plain Branch of the National Alliance, and Prof. Francis G. Peabody of Harvard. These contributions have been made to assist in fitting up and furnishing the new hall, and have aided us not only directly in meeting this unusual expense, but also indirectly in giving hope and courage to our faithful workers, who have been doing such excellent work in spite of the discouragement of hard times.

San Francisco, Cal.—First Church: We have had a month of peace and moderate prosperity. Rev. A. J. Wells exchanged with Dr. Stebbins on the morning of the 19th, and preached a remarkably strong sermon on faith. On the 26th our share of the "Forward Movement" was the presence of Rev. E. B. Payne in the morning and Rev. A. J. Wells in the evening.

We always feel a sense of dread in view of our contribution to the American Unitarian Association, knowing how hard it is to raise what we would like to. Dr. Stebbins and Mr. Eliot took the matter in hand on the 12th, and made a strong personal appeal that both that and our contribution to the Pacific Unitarian Conference be disposed of at once. The result was gratifying, if not wholly satisfactory. We raised $250 for the American Unitarian Association and $150 for our conference.

Somerville, Mass.—Rev. Mary T. Whitney has resigned her pastorate of the Unitarian church.

Southern Conference.— The eleventh annual session of the Southern Conference of Unitarian and Other Christian Churches was held in Louisville, Ky., April 28–30. The work was well arranged at the meeting of the officers and directors on Tuesday evening; and the key-note of the occasion was nobly struck on Wednesday morning by Rev. J. H. Heywood, the veteran pastor *emeritus* of the Louisville church.

Wednesday afternoon was devoted to the annual meeting of the Southern Associate Alliance. Mrs. George L. Chaney, president of that Alliance, presided; and addresses were made by Mrs. R. H. Davis of New York, Mrs. Theodore Stanwood and Miss Field of Cincinnati, Mrs. Charles T. Catlin of Brooklyn, and Mrs. Priscilla C. Goodwyn of Montgomery. At the close of the meeting, on motion of Mrs. Bowser of Louisville, a new Branch of the Women's Alliance was formed; and thirty-two members were at once enrolled. This completes the roster of the active Southern societies, each one of which is now provided with a local alliance of its women. The meeting was deeply interesting from beginning to end, full of earnestness and evident proficiency in administration, an object-lesson indeed to us all in the difficult problem how to do it, or how to so conduct our church-extension work as to secure the benefits of executive concentration and legislative representation. The same evening very suggestive addresses were given by Rev. Messrs. Weld on "The Duty of the Church to itself and the World," Thayer on "How to increase the Influence of our Churches in the Community in which they are placed," and W. C. Peirce on "Week-day Ministries of the Church." In the ab-

sence of Mr. Snyder, Mrs. P. C. Goodwyn of Alabama repeated by general request her address on "The Calling of Unitarian Christianity to the Scattered Believers or Unbelievers of the South." Of these addresses the Louisville papers, which reported all the meetings at generous length and in appreciative style, gave excellent reports.

On Thursday forenoon the following subjects were debated in a meeting open to the participation of all: "Circuit Work from Present Church Centres," "Our Church Organs and Literature," "Co-operation with the American Unitarian Association," "Conference Consolidation and Efficiency," "New Methods of Church Work."

The following resolution was passed: "The Southern Conference of Unitarian Churches hereby puts upon record its regret that it is to lose the services of its most competent and devoted superintendent of missions, Rev. George L. Chaney. He has been the organizing head and the inspiring energy of the conference gatherings; and in the performance of the more specific duties of his office he has borne the message of our larger hope to the waiting communities of the New South with a wisdom whose best fruits, like all seed meant for enduring beauty and use, will appear to his successors in the harvest field. Since he is not one, but two, in sharing the counsel of a cultivated and judicious woman, his wife, the debt of such successors may be grammatically as well as sentimentally expressed in the Scripture, 'Others have labored, and ye have entered into their labors.'"

Springfield, Mass.— Sunday, May 10, our Sunday-school had the pleasure of listening to Edward A. Horton, superintendent of the Unitarian Sunday School Society. The Sunday-school has nearly finished a course of lessons on the Life of St. Paul. The new "Song and Service Book" has already proved its worth. A number went from our church to the Connecticut Valley Conference at Bernardston, and were inspired by the topics discussed and the addresses given. The Women's Alliance held its last meeting of the year May 20, with Mrs. John McDuffie. A paper was read by Mrs. McDuffie on the duty of Unitarians. Miss Annie Bailey and Mrs. Frank E. Tuttle of Chicopee were appointed as delegates to the Alliance meeting to be held the 25th in Boston. The money in the treasury was devoted to the Post-office Mission and the American Unitarian Association. A programme was adopted for the meetings of the next season. There will be two evening meetings, open to men, with an address given by some prominent Unitarian minister. Papers are pledged by various members of the Alliance for each of the monthly afternoon meetings, each paper to be followed by a discussion. The next meeting will be October 14.

St. Louis, Mo.—The literary branches of the Church of the Messiah will finish their programmes this month. At the last meeting of the Unitarian Club, May 19, several short papers were read, followed by the annual election of officers for next year. The Eliot Society closed with a social meeting May 21. Mr. Hosmer of Unity and his society will join the Messiah in a river picnic Saturday, June 6. The plan is to go up the river. At Alton we hope Mr. Backus and his society will join us; and then we will go to one of the islands, and have lunch. We take music, and have dancing on the boat.

Wellesley Hills, Mass.— The twenty-fifth anniversary of the settlement of Rev. A. B. Vorse over the Unitarian church was celebrated May 5. All possible care was taken to make the evening a memorable occasion, and the large audience which gathered in the little church was by no means confined to its members. After the singing of a hymn, composed especially for this occasion by Mrs. Mary Clark Smith, Col. Albert Clarke spoke of the long and faithful services of the beloved pastor, Mr. Vorse, of the growth of the church and the good which had been accomplished by it since it was established. Rev. B. F. McDaniel of Newton Centre, Rev. L. W. Hicks of the Wellesley Congregational church, Rev. Mr. Hussey, Rev. Charles G. Ames, Rev. Mr. Farwell, and Rev. Mr. Horton also addressed the society; and letters were read from absent friends, after which a purse containing $400 was presented to Mr. Vorse, who thanked the people for their gift and the ministers for their presence and participation in the service in a few earnest words. A reception was held later.

West Dedham, Mass.—At a meeting of the Third Parish held April 29 a unanimous call was extended to Rev. T. E. Allen of Grafton to become pastor of this society. Mr. Allen has accepted, and the installation is to be held upon the 14th at 7.30 o'clock. Rev. Charles G. Ames will deliver the sermon; and Rev. Messrs. S. H. Winkley, E. C. Butler, Charles F. Dole, W. H. Fish, Jr., J. A. Savage, and William B. Eddy, pastor of the Universalist society at Norwood, have been invited to take part.

Western Unitarian Conference.—At All Souls' Church, Chicago, at ten o'clock on Tuesday morning, May 12, the conference was opened by the president, Hon. D. L. Shorey, with a brief address. J. R. Effinger, F. L. Hosmer, W. R. Lord, F. C. Southworth, and Mary A. Safford were named by the chair as a Committee on Business. H. T. Secrist, R. C. Douthit, and Mary Jones were appointed Committee on Credentials. The secretary, A. W. Gould, reported a dozen

conferences and thirty-nine places visited during the year, the delivery of over ninety sermons and addresses, some sixteen hundred letters written, and over twenty thousand miles travelled. As chairman of the Liberal Congress Missionary Committee, his duties had not been exacting. There were fifteen new places applying for service through the Liberal Congress in 1894–95, and but one such place this year. The most important event had been the cordial reception of the plan of co-operation between the Western Conference, the State conferences of the Central West, and the American Unitarian Association. When the plan can go into operation, it will mark an epoch in our missionary work in the West; and its adoption will devolve graver responsibilities than ever upon the Western and State conferences. We need: first, money; second, a conference paper. The purposes of the conference should be more largely advanced, either in some of the existing papers or in a paper established by the conference. It is interesting to note, however, in this connection that, "without a line of paid advertising during two years past, our Sunday-school sales have been far larger than ever before and far more widely distributed."

The secretary has devoted much of his time and thought to the preparation of a series of lessons called "Nature Studies" and to further the organization of religious societies for the young. In concluding, the secretary expressed his faith in the future of the conference and its work, especially under the new methods of co-operation about to be adopted.

The treasurer's report was read by the secretary, showing a balance of $2,400 on the debit side of the conference accounts. The Financial Committee, Rev. A. M. Judy, chairman, reported later a plan for the liquidation of the indebtedness without encroaching upon invested funds, and received pledges for funds sufficient to meet the expenses of the coming year within a few hundred dollars, which amount, it was believed, could be raised from churches and friends not represented in the conference.

Reports of State conference work in Illinois, Iowa, Wisconsin, Michigan, and Minnesota, were received. The Committee on Credentials reported thirty-two churches, represented by ninety-five delegates. All the Chicago churches were represented by delegates and contributions.

The following officers for 1896–97 were unanimously elected: president, Hon. D. L. Shorey; secretary, Rev. A. W. Gould; treasurer, H. W. Brough; directors for three years, Rev. B. R. Bulkeley, Chicago, Rev. F. C. Southworth, Duluth, Minn., Rev. W. W. Fenn, Chicago, Hon. D. L. Shorey, Chicago, Rev. Charles F. Elliott, Hinsdale, Ill., Rev. Leon A. Harvey, Des Moines, Ia., Rev. T. P. Byrnes, Manistee, Mich.

Worcester, Mass.—The annual meeting of the Worcester League of Unitarian Women was held on April 15 in the parlors of the First Unitarian Church, the president, Mrs. Calvin Stebbins, in the chair. The reports of the secretary and the treasurer gave a most favorable account of the past year. The attendance at the seven regular meetings has aggregated 995, the average has been 124, and the number of those from the county towns 174. An increasing number of visitors has been attracted to the League, whose strength as an organization the secretary attributed to the fact that its work was done wholly by members. The treasurer's report gave the membership as 97. With the exception of Mrs. A. B. R. Sprague, recording secretary, and Mrs. W. M. Freeman, corresponding secretary, who declined to serve again, greatly to the disappointment of all, the former board of officers was re-elected: president, Mrs. Calvin Stebbins; vice-presidents, Mrs. L. H. Davis, Mrs. G. W. Kent; recording secretary, Mrs. G. A. Slocomb; corresponding secretary, Mrs. S. W. Martine; treasurer, Mrs. W. H. Hackett; auditor, Mrs. G. D. Gifford; chairman of Executive Committee, Mrs. G. E. Francis; chairman of Fellowship Committee, Miss C. A. Burbank; chairman of Religious and Philanthropic News Committee, Mrs. Sarah Theo. Brown; chairman of Current Events Committee, Mrs. G. C. Whiting. The members of these committees were practically those of last year. Short but interesting accounts of work done were read by members of the different Lend a Hand Clubs in the city. The afternoon was devoted to the discussion of the subject of "Immortality," the following papers being presented: "The Psychological View of Immortality," Miss Helen A. Ball; "The Religious View of Immortality," Mrs. Fisher; "The Belief in Immortality as a Moral Stimulus," Mrs. G. E. Whiting.

Yonkers, N.Y.—The Unitarian church, after having contented itself for twenty-five years with congregational singing, has organized a choir. Over twenty ladies and gentlemen have joined, all the parts being represented. Frederick R. Burton of Warburton Avenue is the musical director; and James Pearce, Jr., is the organist. Mr. Burton is a finely trained musician, having studied under Prof. J. K. Paine of Cambridge, and graduated with honors in the department of musical harmony at Harvard College. Mr. Burton is not only a composer of fresh and original music, who has achieved repute, but a skilful teacher and leader. Those who have joined the choir look forward to giving the church services a new attractiveness, to much pleasure from the work, and great personal profit in the line of musical culture. The choir has already begun to produce some delightful anthems.

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